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"THE SPIRIT OF CHRIST."

I.

THE purpose of the present writer's book called *Lex Orandi* was to show that the doctrinal system of Christianity was the result of the attempt to fix and formulate the implications of the Church's spiritual life; that "vitality" is the test of truth, not in Newman's sense of the phrase, not as though mere persistence and survival were enough, but in the sense that a belief which universally and persistently fosters growth in the Spirit of Christ is not only pragmatically true, but is proved to be, in some symbolic way, representative of that world of ultra-reality in accommodation to which our spiritual life consists.

It was necessary in such an undertaking to assume that the "Spirit of Christ" and the "Spiritual Life" were values familiar to all, or easily determinable; for a criterion must be something better known or more easily knowable than that to which it is applied. The concrete is prior to the abstract; the master-works of art are prior to art-theories and art-rules; and if we test art-works by these rules and theories, yet we will accept no theory that would condemn what are admittedly master-works of art. Here is a circle, but not a vicious circle. The master-works are the supreme criterion; theories and rules are but instruments for the application of that criterion. Master-works are above criticism; at times they break up all our theories and systems. If we measure them by our rules, it is rather to test and verify our rules; to bring them back to their source. So, too, we "try the spirits," we test the conduct of Christians immediately, by the teachings of Christianity, ultimately by the life of Christ, by the Spirit of Christ, which itself is the criterion of sound teaching. The doc-

trine of the Church is avowedly nothing more than an unfolding of the implications of the Spirit of Christ, of the life of Jesus. That life necessarily implied certain conceptions of God and of man and of their relations one to another.

To these conceptions the Spirit of Christianity owes its distinct and unique character. Without any unfolding of these implications it is possible for those whose spirit is akin to Christ's to feel at once the harmony or discord between other lives and His life and other ways and His way; to make His Way and Life a direct criterion of false and true. But such criticism is too subjective, too uncertain, too unverifiable to be of general service in the corporate life of the Church. In due limits the art and theory of any sort of life is necessary to its general advancement among men—necessary for the protection and proper application of those standards which are furnished by the creations of genius, by the works of God or of Nature. We judge the lives of ordinary Christians by Christian teaching; but when this teaching itself is in question we test it by the admitted or classical standards of Christian life; we turn to Christ whose life is, in a sense, a divine revelation, an implicit "depositum fidei," and to the greater Saints whose lives are, so to say, authentic developments of His, authentic manifestations of the same spirit. Teachings which harmonize with these sacred lives, which foster and further that spirit in others, express the true implications of Christianity.

It is the purpose of these paragraphs to consider, not the teachings of Christianity but Christ; not the implications of His life but the life itself; in other words to give more definite meaning and content to the term "the Spirit of Christ."

As before (in *Lex Orandi*) there was an inevitable tendency to force the interpretations of theology in the interests of pragmatism, so here there may be a like danger of unconsciously shaping our presentment of the Spirit of Christ in the interests of theology. Even were our present purpose apologetic and not purely practical, it would be in the best interest of apologetic to lay aside all theological prepossession and to allow the theme to work itself out freely, confident that the result will on the whole verify our religious teaching.

We must not come to the master-works as critics with our art-

theories; but as learners, with an open mind. Doubtless we shall learn from them what thousands have learned before us. But we shall learn it for ourselves, and possess it in a new way.

II.

"Let it therefore be our chief study," says à Kempis, "to meditate upon the life of Jesus Christ. The teaching of Christ excels all the teachings of the saints, and had one His spirit one would find therein the Hidden Manna." Some rudimentary sympathy with the Spirit of Christ is the indispensable condition of understanding the Gospel. We cannot construct an idea out of nothing; the beginnings, the germ must be already within. If there is but a rudiment of Christliness within us we can develop this germ into a more perfect image, a presentment of Christ. And to understand Christ's Spirit is nothing else but thus to reproduce it in ourselves. In order to hear and recognize His voice it is needful to have heard it before, to be His sheep already—as we all are, unless conscience is wholly extinct in us.

But there are other subsidiary conditions independent of our spirit and moral character. "How shall they hear without a preacher?" It is needful that the word should enter the ear and the mind before it can enter the heart and spirit. Every aid that learning offers us to ascertain the exact mental value of Christ's teaching, the precise sense which it conveyed to His hearers (were these good or evil, friendly or hostile), is of inestimable value. For though its spirit is incommunicable save to the sympathetic; yet, the vehicle of the spirit, the bare sense, is communicable to all equally, and of that vehicle every fragment and particular is vocal and eloquent to those that have ears to hear.

We must then always strive to determine as exactly as possible what sense our Lord's words conveyed and were intended by Him to convey to His hearers, to Peter, Andrew, and John, or to the Scribes and Pharisees. For He did not speak *in vacuo:* nor use some absolute or ideal language. A musician's performance is always limited by the range and possibilities of the instrument before him; the speaker or word-artist must work within the limits of the language and ideas of those whom he addresses. The mentality, the education of the Galilean crowds fixed the

range of that instrument through which Christ had to convey the eternal truth of the Gospel. He could only give what they could receive. Hence we must in all cases first ask ourselves: "What did these words mean for Peter, Andrew, James, and John?" before we go on to ask: "What do they mean for us? How would He have spoken to us had He lived in our day, so as to convey to us the same spiritual and eternal values?"

And we must remember to distinguish carefully between that spiritual value and the words and ideas which are its vehicle. When we translate the primitive forms of religious thought and language into our modern forms we do so at some risk—the risk of spilling the precious wine of the word in pouring it from one vessel into another. Though we must not give to the primitive vessel the sacredness of its content, yet it has a derived and secondary sacredness of its own as being the first and divinely chosen vehicle of revelation. Thus, to come to our present preoccupation, before we attempt to determine what "the Spirit of Christ" should mean for us, we must ask ourselves what it meant for the Apostles and for the Christians of the Apostolic age. For, rightly understood, Apostolicity is the criterion of Christian truth; not in the sense, *e.g.*, that Peter's notion of a "spirit" is to be a norm and fetter for all subsequent metaphysics and psychology, but in the sense that it was the vehicle of religious and moral values which we must take care to secure when we venture to substitute our own philosophy for his. Apostolic teaching is classical as the most perfect manifestation of the Christian spirit, albeit in a most imperfect medium. There is more truth, more spirit, in a rude draught of a Michelangelo, were it but of a single limb, than in the finished perfection of an Andrea del Sarto.

It is not in the rudeness, but in the spirit, of Apostolic religious thought that we are to look for the criterion of Christian truth.

There is little doubt as to what a "spirit" meant for the Apostles, when they spoke of men being possessed by evil spirits or being filled with the Holy Spirit, or when our Lord promised that His Spirit would abide with them. In the simple philosophy of earlier times whenever a man's mind or tongue or limbs or faculties seemed to be wrested from his own control and made the instru-

ment of an intelligence other than his own, whether better or worse, this effect was ascribed to the entrance into him of a spirit, *i.e.*, of a principle akin to that which normally animates and controls our bodies when we are alive and leaves them when we are dead. We can see now that in many ways this first effort of philosophy to explain the normal and supernormal phenomena of our life is necessarily anthropomorphic and childish; but though to some degree we may seem to have corrected its crudities we should be less pardonably childish ourselves did we fancy that our deeper philosophizings had entirely escaped from the necessary flaw of anthropomorphism, and even materialism, which must always vitiate our efforts to represent things spiritual.

Our philosophical notion of a spirit may be less imperfect than that of the Apostles; we may legitimately refuse to fetter our metaphysics and psychology to those of earlier times or to make an idol of the ancient vessel from reverence to its content, but neither may we make an idol of the modern, or flatter ourselves as having attained finality and ultimate perfection.

It is with the moral and religious effects of these possessions and inspirations that religion is directly concerned, and not with the metaphysical nature of the agency to which they are due or with the mechanism of its operation. It is concerned with the presence or absence of certain spiritual gifts and qualities. Where there are love, joy, peace and the other gifts and fruits of Grace, religion speaks of a spirit of holiness entering in and making its abode in the soul; taking control of it; raising it to a supernatural mode of life. Where, on the contrary, the normal power of self-determination is shattered; where some vice or passion seizes the reins of government, usurps the throne of reason, divides the house of the soul against itself, there it speaks of the presence of a tempter, or an evil spirit. Christian art and imagination pictures such exits, entrances, presences, as local and material, and the symbolism is practically serviceable and convenient. So far as it is thus serviceable it is true to the purposes of religion; but to its philosophical truth, religion as such is indifferent. If, however, because religion speaks with practical truth, of an unclean spirit going out of a man, as out of a house, and wandering in dry places; or because sacred art represents the exit as that of a winged man-

nikin from the mouth of the possessed, we give philosophic truth to such images, we are literally superstitious, for we cover with the mantle of religion what is no part of religion.

III.

In modern language the term "spirit" is used in a moral sense as well as in a psychic or metaphysical sense. It stands for a certain complexus of ideas and sentiments; for the character or quality of a man's thought and feeling. These have been conceived as rooted in and manifesting the occult nature of the spirit of which they are the phenomena; of the "I" which thinks and feels; and the name "spirit" has been transferred from that which thinks and feels to the thought and feeling in which it makes its hidden character known. That every spirit was unique, the only possible one of its kind, was a point of mediæval philosophy to which perhaps we owe our modern use of the word "spirit" as designating what is distinctive and individually characteristic of each personality; as being the equivalent of personality in this moral sense. For "personality" too has been transferred from the metaphysical substance to its manifestation in life, thought, sentiment, and conduct. Here at all events it is undeniable that no two personalities or spirits are alike; for each is the resultant of its own history, of a sum-total of experiences whereof no one can ever be matched precisely in all its inwardness and outwardness.

When in this modern sense we speak of "the Spirit of Christ" or of "the Spirit of Holiness" we do not directly mean what the Apostles meant by the Holy Ghost; and at first sight it might seem somewhat sophistical to work with ambiguous terms as though they were univocal, and to read a modern sense into ancient language. And this would be so were our interest philosophic and not religious; were we quoting Apostolic writings as authorities in metaphysics rather than as authorities in Christianity; were we studying the vessel rather than its content. We have no direct metaphysical insight into the nature of the human spirit or of the divine spirit. They are known to us only through and in their effects, through the thoughts, feelings, utterances, and actions of man, whereof some are attributed to man's own spirit,

others to the influence of good or evil spirits over man. Since therefore spirits are known to us only in their manifestations, and interest us only as the sources of these manifestations, and so far as we (like the Apostles) are interested in religion and not in philosophy, we are not false to Apostolic thought if we prescind from the metaphysical connotation of the word "spirit," and confine ourselves to its religious and moral values. Here we must be at one with primitive oracles; there we may, and to some extent must, differ from them. The religious meaning (*e. g.*) of the descent of the Holy Ghost is the same for us and for them; yet the precise psychology of the event may be differently estimated by us; whether more or less imperfectly, who shall say?

If then we speak of "the Spirit of Holiness" rather than of "the Holy Spirit" as guiding the Church into all knowledge, we are only uttering the same religious truth with greater position; we are fixing attention on the "formal aspect" under which the Holy Spirit acts as our guide, and withdrawing it from the religiously irrelevant conception of the metaphysical nature and mode of that operation. When we say that the Spirit of Fra Angelico has exercised a guiding influence in art, we do not deny that this influence derives in some mysterious way from the metaphysical principle of his being; but for artists, such a consideration is irrelevant; for them, in this connection, his "spirit" means its manifestation in certain effects and productions whose guiding influence in art is explicable artistically.

It is only in the life and utterances of Christ that His human spirit is revealed to us; nay, we have no other revelation of that Divine Spirit of which He possessed the plenitude. In that life of His, therefore, we have the classical or normative manifestation of the Spirit by which all other manifestations are to be tried and measured. For all its limits of time, place, occasion, language, tradition, that life alone is a pure utterance of the Divine Spirit; the finitude, the limitation is solely on the part of the vehicle. Given such material to work upon, it could not have been more divinely shaped and mastered. The greater the limitations within which it works, the more fully is the creative power of the artist revealed. It was in the language and conceptions of Galilean fishermen, not in those of modern culture, that the Word took

flesh. Is it so evident that these latter had been a better vehicle of revelation? It may seem so to the intellectualist; but not to those who see in Christianity a revelation of the Spirit, not of the letter; who look to its religious, not to its philosophical values.

IV.

What precisely do we mean by the *Spirit* of Christ, the Spirit of Christianity; by knowing Christ no longer after the flesh but after the Spirit?

A man's spirit is doubtless something that is betrayed or manifested in his conduct, words, and actions; but is felt to be distinct from these embodiments, as it were, their animating principle. It is not literally resident in them, but in their author. When we say it is *manifested* in them, we mean that there is a certain mode or manner to be distinguished from the substance of such utterances which betray the intention, the mind, the personality, the sentiment from which they proceed. In substance, and abstracting from mode and manner, they might be the product of any spirit, but taken concretely they could be the product only of one.

Different playwrights or artists will treat the very same theme with an infinite difference of treatment. In that difference is revealed their spirit and personality. We feel, moreover, that this spirit is in some sense an unique quality; that if it be the resultant of simply innumerable and incalculable factors, yet it is not merely their sum, but rather an indivisible point whither rays of influence converge from all quarters, making it what it is, and no other. Again we distinguish the faultless finished work that results from calculation, understanding and practice, from the faulty, but far higher results of one who has "caught the spirit" of the idea to be realized; who is guided by that spirit rather than by any rule. This points to the Spirit as being primarily a sense, feeling, sentiment, or instinct—not necessarily, or even possibly, a *blind* feeling; but one whose determining perceptions and experiences are too infinitely complex to admit of any sort of analysis or statement. When used as the equivalent of one's whole "personality," and not only with reference to certain particular interests, it is that abiding massive sentiment or state of

feeling which is determined by the totality of our experience past and present, forgotten and conscious.

Though betrayed in the words and conduct to which it gives birth, yet a "spirit" is not directly communicable; it cannot be formulated. The signs of anger seen in another are not the feeling itself. Only in the measure that I have felt anger myself and uttered it in these signs, is it possible for another to communicate his anger to me. And so of his spirit; only so far as my own spirit is potentially (and to some extent actually) like his, do his utterances shape my sentiment into conformity with his. Hence Christ is made to say: "My sheep hear My voice"; *i. e.*, only Christians can hear Christ. As the soul is wholly in every part of the body—to speak scholastically—or as the organism is potentially in each of its constitutive cells, and can, in some cases, be renewed from any one of them, so the whole of a man's spirit is incarnate in his every deliberate word and action and might be inferred therefrom by a comprehensive and all-penetrating kindred spirit. But in point of fact it is only by the accumulative effect of a great variety of impressions and manifestations, correcting and supplementing one another, that we can gradually approximate to that precise and unique quality of sentiment which belongs to a personality other than one's own.

Hence, according to our degree of potential spiritual kinship, it is possible for us to divine the Spirit of Jesus revealed in the scattered utterances and reminiscences preserved to us in the Gospels; to feel and enter into the affection and sentiment of which they are the expression; and thus indirectly to apprehend that view of life, of time and eternity, by which the said spirit and affection is determined. It should be possible for one fully possessed by the Spirit of Christ to divine by a sort of tact or instinct, how He spoke and acted or would have spoken and acted under given circumstances. And such a portrayal might be a far truer revelation of His mind and personality than the shreds and scraps of biographical evidence that have come down to us. Historical fiction may be truer to inward reality than historical fact.

V.

We must allow considerable importance to a man's philosophy as both shaping and revealing his spirit; yet so far as it is imposed

on him by tradition it rather hides than reveals it. So far as he reacts against its influence, shapes it and gives it a personal impress or style, we have a revelation of his distinctive quality of mind. But even were he to elaborate a whole system for himself from ground to roof, yet this self-analysis may be wholly inaccurate, must be at best inadequate, abstract, formal; for, as we have said, a spirit cannot be formulated; what I feel in the face of my world, in the face of all my experience past and present, can no more be uttered than that experience itself; it can at most be hinted or symbolized, and interpreted by those who have felt more or less the same. What I *feel* about life may be much truer than what I think or say about it—even to myself, *i. e.* it may be the product of a truer, though of an obscure and inexpressible intuition.

If "the pure in heart shall see God," it may be because the feeling toward life of unspoilt hearts may enwrap depths of philosophic truth which will never find utterance in system.

For if we assume, as surely we may, that the world itself is the symbolic self-utterance of the Divine Spirit, then it is to those spirits most attuned to the Divine that the inward sense of that utterance will be most fully revealed. Others will apprehend the bare sign, the dead letter, the mere physics or physiology of the matter, for lack of that inward kinship with the Divine Artist which He Himself works in the souls that do not resist His ingress.

Whatever the philosophical or theological deficiencies of the language in which Christ had to speak to the fishermen of Galilee, yet they could not hinder the revelation of His Spirit, of that feeling with which the purest of all human hearts reverberated to the love of the Divine Heart symbolized in the work of the Divine Hands—a feeling that enwrapped a philosophy which no categories shall ever compass; a love kindled by a glance from that Love which is the Root and Reason of all things.

No theological construction of Christianity, however faithful and laborious, could ever guide our life so surely in accordance with the ultimate truth of things as could even a little measure of the Spirit of Christ—of His feeling toward life, toward God and man and all creation. That is the true *Gnosis*, of which it might be said, "Ye have an unction from the Holy One and ye know all things"—not merely in the way of practical knowledge, but

potentially in the way of theoretical knowledge, in the sense that the implications of that feeling, could they be unravelled, would open the very heart of Reality to our understanding.

VI.

If it is convenient and suggestive to speak of the Spirit of Christ as a feeling or sentiment, we must be all the more careful to enter an emphatic caveat against the sentimentalism or emotionalism rightly or wrongly associated with the name of Schleiermacher. Intellectualism, Voluntarism, Sentimentalism, are three fallacies that have played a great part in the history of Christianity. Each is usually the result of a reaction against the extravagances of one or both of the others.

All assume in common that the spirit-life may be portioned out into three quite separable departments—knowing, willing, and feeling—and that some one of these must reign supreme over the other two; and each claims this supremacy for itself. Yet this division is a mere work of abstraction for the convenience of speech and reflex thought. There is not a movement of the spirit in which knowledge, feeling and will do not interpenetrate. When this is clearly recognized, it matters little from which of the three sides we approach the study of the spirit-life, since each entails the other two, and if we grasp one we grasp all. If however it is forgotten, it matters very little which part we treat as supreme and independent, the result can only be extravagant, abstract, unreal, and its nemesis will be an equally extravagant reaction in favor of one or other of the neglected claimants for supremacy. Religion does not consist in knowing; it does not consist in feeling; it does not consist in willing and doing, nor is it a sum or addition of all three, but it is a life, an operation in which the mind can view now under one, now under another of these aspects. It is not possible to feel with Christ, unless we think and will with Him, nor to think with Him, unless we feel with Him, for the spirit-life is one and indivisible.

Yet "thinking" may mean two things; and for this reason it is more convenient for our present purpose to view the spirit of Christ as "feeling." Every feeling implies some apprehension or knowledge which explains it. But this implied apprehension is

one thing, and the explicit account we give of it to ourselves or to others is another. It can never equal or exhaust, it can easily misinterpret and pervert the concrete mass of perceptions on which the feeling is founded, or rather, with which it is interpenetrated and interwoven. The reasons we give to ourselves or to others of our likes and dislikes; of our attractions and aversions; of our passions and emotions are a small part, if any, of the multitudinous reasons which we cannot give and yet which are acting upon us. It is of these latter, not of the former, that we speak when we say that the spirit and inward life of Christ may be viewed indifferently as knowledge, feeling, or will. It is the total response of His spiritual being to the Divine reality, by which it is encompassed and in which it is rooted; the response of a soul so absolutely pure and translucent as to be able to see down to those all but fathomless depths where it springs from the heart of eternity; a response that is at once vision, feeling, and will; "none afore nor after the other; none greater or less than the other."

We need then to distinguish between Christ's vision and the expression of the vision; the latter being but a rude sketch or suggestion of the former in terms and conception familiar to the fishermen of Galilee.

If then we prefer to speak of the spirit of Christ as "feeling" we are not sentimentalists, for we recognize that this feeling is also vision, that it is a principle of discrimination, a guide to truth.

The influence of feeling upon reason, for good or evil, is a commonplace. It is possible just because every feeling involves a judgment, and this judgment of feeling may conflict with the judgment of reason. In this sense feelings are true or false. I like a man or dislike him without reason or against my reason. My feeling (*i. e.* my implicit judgment) may be true and the judgment of my reason false or inadequate. Sometimes rightly, sometimes wrongly, according to the quality and clearness of the feeling, we correct the judgment of reason and arrange our beliefs so as to justify and explain our feelings. In this sense St. Thomas speaks of faith as a sort of instinctive discernment or feeling whereby even the unlettered can scent out heresy through the sympathy of spirit with spirit. It may not be true of all the faithful distributively, but it is true of them collectively, true of

the Church in whom the faith of her members is focussed and purified. From all this we can understand how the Spirit of Christ, though something akin to a feeling or instinct, acts as a principle of doctrinal discrimination and development. More commonly we speak of this guidance with reference to its supernatural and metaphysical causation, as effected by the Holy Ghost working in the souls of men. But here we view it as the orderly development of the effect of that working of the Holy Ghost in the soul of Christ, as the development of "the Spirit of Christ" in the moral sense of the term spirit; as controlled by Christ's Spirit in the way that a legitimate growth is controlled by its germ. The truth, the intensity, the depth, the purity of Christ's Spirit, that is, of His vision, feeling, will all in one, was such as to make it indeed the Light of the World. To unravel the implications of that Love fully and rightly, were any human language or thought-system adequate to the purpose, would be to lay bare the fulness of Divine Truth, moral and religious, to reveal all the mysteries of the Kingdom of God. For from the vision of these things, that Love was kindled, that Spirit was created. Here was a feeling the truth of whose judgments might stand as sovereign criterion of the judgments of formal reason:

> "And like a man in wrath, the Heart
> Stood up and answered: 'I have felt.'"

It was not for our Divine Saviour to invent so contradictory and unserviceable a thing as a final and absolute philosophy and language, and therein to embody exhaustively the inexhaustible meaning of His Love. His revelation was no divine "Summa Theologica" written with the finger of God; it was His own Spirit of Love which He bequeathed, with all its implications, to His disciples. The theology implied in that Love, the notions about God and man and their relations on which it was fed, were brought to expression but gradually, as occasion demanded, through conflict with uncongenial doctrinal systems. Thus we can see the Loving Spirit of Christ correcting and re-interpreting all that was harsh and unlovely in the religious teaching to which the Apostles had been familiar. Similarly, throughout the ages, it acts in the same manner upon the doctrinal materials presented

to its criticism, and thus slowly its own implications find fuller and more adequate expression.

Proximately it may often seem to be theological ingenuity that settles points of doctrine; but ultimately it is the verdict of the Saints, *i. e.*, of those who possess some measure of the discerning Spirit of Christ, the true *regula fidei*. Well may the Church honor and worship the sacred books of the Gospel with her most solemn ceremonial, with lighted torch, and waving censer, and tender cadence, and reverential kiss. For these are the *fontes salvatoris*, the salutary wells, from which, time and again, she has drawn living water in her days of spiritual drought and famine. "Back to Christ, back to the Gospels," has ever been the watchword of Salvation in such seasons; back, that is, to the classical, normative manifestation of the Spirit by which all other spirits have to be tried and criticized; back to the very thoughts and words of the Apostles, not as to a final rule of thought and speech, but as to the rude vehicle and embodiment of the first, fullest and supremely authentic manifestation of the Spirit of Christ.

Every great forward movement in the Church's life has been a sort of Gospel renaissance, a return to some forgotten or perverted point of Apostolic Christianity. So, with the reëdition of the Gospel of poverty and simplicity through St. Francis of Assisi. So too when the reforming Council of Trent insisted on the importance of the reading and preaching of the Mass-Gospels to the people. Again it was through meditation on the Gospels that Ignatius Loyola hoped to revive and sustain the spirit of Christ in the face of renascent paganism. It is on the same staff that the present Pope leans for support in his work of reform; and perhaps while his other efforts are thwarted in a thousand ways, the little society of St. Geronimo with its cheap gospel-texts may be the mouse that is to gnaw through the net-work of complications. Be this as it may, enough has been said to show that the life, the prayer-life, the spirit-life, whose furtherance is one of the great criterions of doctrinal truth, is not something vague, subjective, elusive; that it is the Life of Christ, the Spirit of Christ as revealed to us in the Gospels. Its closer determination is not arbitrary, but will lead us to a study of those priceless records.

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THE QUALITY OF CULTURE.

DURING the past generation the centre of interest in education, as in all other departments of knowledge, has shifted from the static to the dynamic. The content of the mind, which formerly was regarded as the end in education, is at present valued chiefly, if not entirely, as a means to an end. The excellence of our work at the termination of the school period must be judged not so much by the amount of knowledge which the student possesses as by his development of power and faculty.

These changes in our ideals have brought with them, almost as a necessary consequence, the abandonment of coercive methods and the endeavor to develop interest. They have also been chiefly instrumental in shifting the principal work of education from the development of the *verbal* series to the development of the *real* series in the mind of the pupil. The signs of this change are everywhere visible, in the kindergartens, in industrial and industrial-art training, and in laboratory methods. The vast development in the field of human knowledge which has taken place during the past century, chiefly through the laboratory-methods of scientific study, has brought about an era of extreme specialization.

And out of all this there has grown up a great difficulty in equipping the pupil with the intensive knowledge required in his specialty without sacrificing his breadth of view and his ability to profit by the work done in the various fields of human knowledge. According as the emphasis is unduly laid on one or the other of these phases of education, the pupil is rendered superficial or narrow. It is not an easy matter to strike a just balance between these two elements. The effective work of scholarship to-day can only be accomplished within the limits of a very narrow specialty; but even here, what might be regarded as a broad base of receptive scholarship is necessary for all high or worthy achievement. But before we can finally determine the lines along which we shall proceed in this matter, it is quite necessary to place before ourselves a very clear and definite ideal of our end and aim in education. It must be evident that our decision in this matter will be profoundly modified by our views concerning the function of education.

If it is the sole function of education to develop the technical expert, the man who can deal most effectively with some one particular phase of thought, irrespective of the effects such training may have upon the life and character of the individual, then the chief emphasis will fall upon the intensive side of the process. Everything else will be sacrificed, except in so far as it may give power in the chosen field. But if, on the contrary, we hold the chief function of education to be the development of the individual in such wise that life may yield the greatest possible amount of joy and happiness to the individual and, through the individual, to the social group in which he lives, then the chief emphasis is likely to fall upon the receptive and broader phases of the subject. For those who believe their education is for life rather than for the conquest of nature and the development of its resources, the development of the mere specialist must appear as a failure.

There are not wanting those who find a growing tendency toward materialism in the education and thought of our day; nor does there seem to be much doubt of the existence of such a tendency in the prevalent habit of early and extreme specialization. Some seek the remedy for this tendency in a larger infusion of the so-called culture subjects into the curriculum of the specialist. Poetry and music, literature and art, are supposed, probably with some justice, to contain the antidote for materialism. Others, with perhaps more justice, find this antidote chiefly in the teaching of positive religion. But may it not be possible to take still another view of the whole subject, a view which finds culture not so much in the subject-matter of study as in the method of study, and which finds the remedy for materialism not so much in any definite set of tenets as in the way in which all truth is viewed. One may be a past-master in physics, or chemistry, or geology, and still have little more claim to culture, or to a liberal education, than a stonecutter or a blacksmith. Culture has not so much to do with the content of the mind as with its quality. And the same general line of reasoning that has led us to abandom the accumulation of knowledge and adopt in its stead the development of power as the end and aim of education, should lead us in like manner to regard culture not as an accumulation of any

definite body of knowledge but as a group of serviceable social qualities of mind and character.

Culture has to do with both mind and heart, but it will be more convenient for us to consider these two phases of the subject separately. It will be well for us first to make clear to ourselves just what we mean by culture of mind. We take it that this always implies a certain breadth of view. A man who is ignorant of everything outside his own narrow specialty, who in company can talk on this topic only, and who brings neither sympathy nor intelligence to the discussion of any other subject, may be able to do good work in his own chosen line, but there are few who would call him cultured. He may be an effective cog in a machine which grinds out truth, and subjugates nature, and builds up vast fortunes, but as a social entity his value is very low, and his own mind cut off for the most part from all outlying fields of truth, becomes warped and narrowed; no one should be surprised to find him degenerating into a materialist. He may possess genius of a certain order, but if so, it is a genius that lies very close to insanity.

Culture does not preclude specialization. The mind that is productive in some one department of scholarship will find in this very circumstance a help to the understanding of the work of others; but culture as such is not directly concerned with productive scholarship; its home is in the receptivity of the mind. Through productive scholarship man is enabled to communicate the results of his work to his fellow man. Through receptive scholarship, or culture, man is enabled to profit by the labors of his fellow man. Culture therefore requires some knowledge on a variety of subjects, and the broader the range of subjects the broader will be the culture. A very little thought will suffice to show that this is not the whole of culture. A knowledge of the elements of forty different sciences would not necessarily mean culture. Culture is primarily a quality of mind, but it is a quality that cannot be developed without contact with a large variety of subjects and knowledge of their contents. An illustration may serve to make our meaning clear. The timbre of a musical tone depends upon the harmonies. If a piano is so constructed that each key we strike will give forth only the pure tone shorn of all

harmonies, the pitch may be exact in every case, but the tone itself will be so thin and unpleasant that we will scarcely appreciate the music which even the best of musicians can evoke from such an instrument. So too with the mind; it is not the knowledge of a variety of subjects that constitutes culture, although the knowledge is necessary to it. The statements of our fellow-men may each call up in the mind an exact equivalent, but if it ends here the mind in question is as far from being cultured as the instrument of our illustration is from being a good piano. The culture of the mind is measured by the correlation of its thought rather than by the thoughts in question.

We may suppose three different types of individuals listening to the same statement concerning the white-oak tree, and we may further suppose that each of them regards himself as a botanist. Yet the statement will evoke a very different condition in each of the three minds. Let us suppose the first of these three to have been educated in the ancient methods where he derived all his knowledge of the oak tree from books, where his whole education centered upon the development in his consciousness of the verbal series instead of the real series. This man may understand the statement, and it may recall to him the very page of his text-book wherein this statement is either affirmed or denied. It will probably recall to him something that Linnaeus said on the subject; it may recall to him other names and dates in the history of botany; but there will be very little tendency in his mind to call up a picture of the oak tree on its native hillside, or a picture of any of the life that surrounds it, of the birds that sing upon its boughs, or the flowers that bloom upon the neighboring sward.

The second of these men we may suppose to be a specialist in the field of botany, of a modern school, thoroughly trained in laboratory methods, a man who has even published good research work on some phase of the physiology of the white-oak. His mind will at once construct a picture of the tree, its system of branches, its leaves and blossoms, its root system, its vascular bundles. The statement that called up in one mind a series of printed pages fills the other with a vivid picture of the tree, rich in details of structure and function; but here his consciousness will rest. This is the type of a man who not finding a soul with his scalpel refuses to believe in its existence.

The third of these men we may suppose to be not only a botanist, but a man of culture as well. In his mind too we shall find a vivid picture of the white-oak, vascular bundles, roots, and stem, and branch, and leaf, and blossom, but with this fundamental tone we shall also find awakened in his mind a vast volume of associated processes which give timbre and richness to the conscious state. If we go back of the dominant tone in his mind, back of the picture which occupies the foreground, we shall probably find in more or less strength and vividness the whole history of the oak family, of its cousins and remote connections; the struggle of the oak for centuries with its competitors, the long silent battle which leaves it a victor in the forest. We shall probably find a picture of the little sapling committing to the earth its first acorn, only to have it devoured by the squirrel. It meets this defeat in the following year by doubling the number of acorns, which are destroyed by the birds of the air. And thus for a century it meets each defeat by redoubled efforts, and if out of the ten million acorns only one acorn takes root and grows, it will not have lost the battle. And if two out of the great multitude take root and grow, it will gain on its competitors.

The picture of this battle of the oak in the forest, while scarcely pronounced enough to appear more distinctly in consciousness than the overtones do in a good musical instrument, nevertheless flows over into the conative side of life, where it strengthens and refreshes, where it tends to build up courage and endurance. But this by no means exhausts the flood of associated pictures that will arise with more or less vividness in the mind of the cultured botanist. The long procession of birds that year after year make their homes in its branches; the beasts of the forests which rest beneath its shade, or appease their hunger by destroying the life of some fellow creature; the struggle with inanimate nature, with the wind and the storm, and with the periods of drought; and the world of human struggle and human passion that is shadowed forth by the life of the oak in the forest, all find their due place in the consciousness or subconscious mental state of the cultured botanist. To the narrow specialist the value of any statement lies in the definite picture of the thing signified which arises in his mind. To the man of culture the chief value

of the same statement consists in the flood of associated pictures it arouses in his mind.

Nor must it be supposed that this failure to produce culture is confined to the training of specialists. It has to do with the way in which truth is held by the mind, and the seeds of the narrowness and materialism are consequently sown even in the early years of school life, which are preëminently the years in which the broad foundations of culture should be laid. This difference between the training that results in culture and the training that results in materialism may be observed in the pupil of a high school quite as readily as in the graduate of a university or of a technical school. It manifests itself in the way in which literature and art are studied no less than in the study of the physical sciences.

In the one case the mind rests in the material and the concrete; in the other, the mind is carried into ever-widening fields of truth and relationships. The former attitude of mind develops logically into that of the materialist. The forces that work in the mind of the latter carry him beyond matter and he will find no resting-place until he rests in God, the centre whence proceeds all truth and all being. Culture in this sense demands a wide range of knowledge, but it demands still more imperatively that all knowledge taken into the mind be incorporated into its life, that the mind be not a passive receptacle of truth, but a living, active agency whose whole being is stirred by each new truth with which it comes in contact.

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HIS GREY EMINENCE.

II.

THE dominant thought which influenced the inner life and external action of Father Joseph, the pivotal idea of his whole policy, to which all his efforts directly or indirectly tended, was the deliverance of Holy Land from the dominion of infidels. In his eyes, fixed by a mysterious attraction upon the East, the

presence of the Turk in Jerusalem was the abomination of desolation standing in the Holy Place. To expel the Mohammedan, to replace the crescent by the Cross, was the dream, the absorbing passion, the ambition, the underlying motive of his whole life. It was the beacon-light, the pole-star upon which his gaze was riveted in shaping his course through the tortuous and tempestuous ways of contemporary politics and statecraft. With this object he founded a Congregation whose members were to combat in secret the infidel with the spiritual weapon of prayer, while the secular arm was to be used in a combination of the Christian powers who were to engage in a renewed crusade.

"It seems difficult," observes Fagniez,[1] "to defend such an enterprise from the ridicule reserved for attempts in disproportion to the forces of their author and in contradiction to the spirit of the times which gave them birth. Such designs, to be justified, should rest upon a powerful current flowing from facts or at least upon opinion. Now, since the epoch when the capture of Constantinople by the Turks, latest and lost stream of the barbaric invasions, inaugurated modern times up to that when Father Joseph strove to win over the Powers to his project, Europe seems to have no longer anything in common with that Christian republic of the Middle Ages which still retained the impress of Roman and Carlovingian unity, which venerated in the Pope and the Emperor its representatives, and which one and the same faith and same impulse urged to the Crusades. The progress of the royal power and the formation of nationalities, the rupture of religious unity and the consequent intestine and international struggles, wars of equilibrium and preponderance, maritime discoveries and expeditions, the opposition of the Germanic and Latin races, the new importance of economic interests,—everything in that period of a century and a half shows us peoples isolated by the painful birth of their nationality and their faith, and only coming together to fight; everything attests an anarchy which will bear fruit, but which, at the opening of the seventeenth century, is ignorant itself of what it carries in its womb. And yet, if one looks closer into it, one perceives that the tradition of a common religion and civilization is still very living. Two things

[1] *Le Père Joseph et Richelieu*, Vol. I, pp. 120–122.

ensure the perpetuity of this tradition: the cosmopolitan character of the Papacy which, in reforming the Church and itself, partly regains the authority which heresy caused it to lose, and the dread of Islamism which is spreading along the Danube and skims the shores of the Mediterranean. Crusading projects, the destruction of the Ottoman navy at Lepanto, the general disapproval of the alliance of Christian kings with the Sultans, the designs attributed by Sully to Henry IV, and rather numerous writings prove that the divisions of Christendom did not make it forget either the solidarity of its members or the danger of Islamism."

Among those who sought to draw the attention of Western Europe to the East were the Greeks, who had a special interest in promoting a crusade by means of which they hoped to free their country and restore the Greek Empire, a political problem even up to this only half solved. Efforts were made to entice Henry IV, the arbiter of Christendom, by the alluring prospect of the grand rôle which the leadership of a crusade to which the Republic of Venice, the kings of Scotland and England, and the Pope and Italian princes would give their active concurrence, presented. But the head of the Bourbon dynasty had too great need of Turkey in the war he was preparing against the House of Austria to listen to such suggestions. They found a ready listener and coöperator, however, in Charles of Gonzaga, Duke of Nevers, who, as grandson of Margaret Paleologus of Montferrat, was destined to become, by the fusion of the elder with the younger branch of the Gonzaga house in 1627, the chief of the house of the Paleologi and a claimant to the throne of Constantinople.[2]

In 1609 the Maniotes and neighboring tribes who paid tribute to the Turks appealed to him, through the intermediary of two archbishops and three bishops—for priests were the natural representatives of a population for whom religion was the best safeguard of nationality, the only title to autonomy in their relations with their masters—to head an armed movement to purge the Morea of Mohammedanism and secure their independence. Their sentiments were shared by the bishops and notables of Macedonia, Servia, Albania, Dalmatia, and Croatia, who met at Cucci in Upper Albania on September 18, 1614, and sketched out a plan of insur-

[2] The Greeks always addressed him as Constantine Paleologus.

rection which was to lead them in eight months to Constantinople. Isolated in the midst of the Christians, twenty times more numerous, it was calculated that the strength of the Turks would be utterly broken. Growing out of the appeal of an oppressed nation to a prince who represented its former independence and greatness, this project of national emancipation was almost immediately, by appeal to the Christian powers, to transform itself into a crusade and definitely enter into the domain of European policy.

When the missions in Poitou and the foundation of a reformed Congregation of the Order of Saint Benedict took Father Joseph to Rome in 1616, he strove to interest Pope Paul V in the projected crusade as a work of God, invoking in its favor the revelations and visions with which he said he had been favored, particularly during the Holy Sacrifice; not forgetting to lay before the Pontiff the advantages of the undertaking in relation to the peace of Europe. But Paul V was not an Urban II, and though Joseph du Tremblay had something of the contagious enthusiasm of Peter the Hermit, men and things had altered much during the five centuries and more which had lapsed since the tumultuous cry "*Deus vult!*—God wills it!" broke from the heart and lips of the Council of Clermont, and a general call to arms in a holy war rang throughout Europe.

Nevertheless, preceded by the reputation he had already gained—the confidential adviser of the queen-mother, of the first prince of the blood and of one of the greatest nobles in the kingdom[3]—he succeeded in impressing his views on the cautious and calculating mind of Paul V, who felt that he was in the presence of an apostle as well as a statesman; and Father Joseph felt authorized to write that the Pope was entirely disposed to favor the enterprise, Cardinal Borghese promising that his uncle would put forth all his apostolic zeal to insure its success.

It was not only with the Pope Father Joseph treated. He also received encouraging assurances from the agents of the Emperor and the Archduke Ferdinand of Graetz. In Rome he met one of his religious brethren, probably Father Valeriano Magni, who had left Warsaw in February, 1617, with the mission of obtaining the Papal approval of an Order of Knights composed

[3] The Duke of Nevers.

of Polish, German, Hungarian, Transylvanian, Wallachian, and Moldavian nobles, who had at their disposal a fund of two millions, and had assembled on the Turkish frontier on the pretext of reëstablishing the King of Poland on the throne of Sweden, a body of from twelve to fifteen thousand men. This Capuchin, executing the order he had received from his master, hastened to communicate to Father Joseph his instructions and to take counsel with him. The latter left Rome about Easter (March 26), 1617. Returning, as he had come, on foot and by forced marches [4]—for, strict adherent of his rule, he only availed of the dispensations granted by the obedience of the provincial when absolutely necessary—he stopped at Florence and Turin to solicit the concurrence of the Grand Duke and the Duke of Savoy. The Tuscan navy could furnish an important contingent to a maritime expedition, and its frequent engagements with the Ottoman navy, and the existence of the military order of St. Stephen, specially founded to fight the Turks, must have made the idea of a crusade popular in the States of the Grand Duke. Charles Emmanuel, Duke of Savoy, who had pretensions to the kingdoms of Cyprus and Jerusalem, entered warmly into his views. To wile away the languor and fatigue of the journey, Father Joseph composed an epic poem entitled the *Turciade*, which the Abbé Dedouvres has discovered in the Barberini.

On his return to court, shortly before June 7, 1617, he found it in a very different situation from that in which he left it. A revolution of the palace had replaced the favorite of Marie de Medici and his creatures by the king's favorite and the former ministers of Henry IV,—Villeroy, Jeannin, and Puysieux. Richelieu, involved in the queen-mother's disgrace, had followed that princess to Blois and then retired to his diocese. The Prince De Condé was in prison; the Duke of Nevers and the other malcontent princes had obtained forgetfulness of the past by throwing all the responsibility on the victim of the *coup d'état* of April.[5] As before his departure, all doors were open to Father Joseph,

[4] ". . . Tanto affrettato per importantissime ragioni, che non m'è stato lecito riposarmi di Francia in qua apena un giorno, correndo a piedi per i smisurati caldi. . . . "—Father Joseph to the Duke of Mantua, September 24, 1616.

[5] Marshal D'Ancre, assassinated on April 24.

the king's, the favorite's, the council's, even that of the Bastile itself, where he found means of communicating with the Prince De Condé. In a memorandum to the king, written at his request, he passes over none of the circumstances which favored his principal project,—the weakness of the Ottoman Empire; the revolts with which its Christian populations were seething; the military and naval forces assembling in the Wallachian frontier and in the Adriatic, and directed against the Turks still more than against the Muscovites, Swedes, and Venetians; the encouraging dispositions in Africa of the Patriarch of Alexandria, the Negus of Abyssinia and the King of the Congo, in Europe of the Cossacks and Tartars themselves, in Asia of the Druses, all that menaced with dislocation a dominion spread over three continents, but having so little solidity and cohesion that one might justly compare it to an encampment; all that was noted with visible pleasure but supported by facts. He stimulated the Curia by asking Cardinal Borghese to have negotiations officially opened by the Nuncio Ubaldini, and appealed to the king's religious sentiment by invoking to his aid revelations which appeared to designate that monarch as the future liberator of the Holy Places, exhortations and predictions to which the pious prince lent a willing and gratified ear.

As the best means of making their appeals to Europe, the promoters of the Crusade set about organizing an independent force. Circumstances favored the recruiting of an army of volunteers. Europe was ill at ease on the eve of the Thirty Years' War. A numerous class of unemployed free-lances, soldiers of fortune, were interested in pushing everything to extremes until the stern arbitrament of the sword had to be invoked and gave them the opportunity they wanted. It was the epoch when a Gonzaga, a Montmorency, a Lorraine, a Vendôme, and nobles of lesser rank, tired of paltry intrigues and petty factions, offered themselves and their swords to the Duke of Savoy, the Most Serene Republic, and the Catholic King, to recruit and lead their armies; when the French *noblesse* were enrolled in crowds under the flag of Lesdiguières to defend Charles Emmanuel. This disgust with the present, this aspiration toward a better future, this desire of warlike activity might find its solace and satisfaction in

a great European movement against Islamism, with which a permanent contest, localized in the Mediterranean, already drew adventurers of all countries and all ranks. Europe was moreover still kept in a state of unrest by the long rivalry between France and Austria, by the military preparations of Henry IV, by religious wars and by those occasioned by the successions of Sweden and Russia. The Duke of Nevers' idea was to form a force in which Greek volunteers would be enrolled, and which would be the nucleus of a cosmopolitan army composed of contingents from European States. As it was a question of a crusade, it was natural to think of a religious order like those which had been created in the Middle Ages to safeguard and defend the work of the Crusaders. Charles of Gonzaga first thought of detaching from the Order of Malta that of the Holy Sepulchre and getting himself nominated grand-master; but the Papacy, seconding the resistance of the Knights of Malta, refused to lay hands on an institution which had deserved so well of Christendom. Something new had to be created; therefore, in September, 1617, the Duke of Nevers laid at Paris the foundation of an Order which, first taking its name from Our Lady, the members calling themselves Knights of the Mother of God, was finally called the Order of the Christian Militia. The original register, in which are inscribed the names and contributions of the first adherents, is extant. On September 29, 1617, the feast of St. Michael, Charles of Gonzaga put his name down for 300,000 *livres*, immediately after the queen-mother, who headed the list with 1,200,000 *livres*. The Grand Priors were to give 30,000 *livres* and command twenty-four companies of infantry; the Grand Crosses, 7,500 *livres* with command of twenty companies forming four regiments; the Commanders, 3,000 *livres* and have command of five companies; and Knights 900 *livres* and take command of one company. It was an enterprise, according to the declaration of the founder, under the auspices of the Pope and the Most Christian King and directed against the common enemy of Christianity. Definitively constituted at Vienna on March 8, 1619, its object, as stated in the statutes and the oath taken by the members, was to establish and maintain peace in the Christian republic, to labor for its extension, to defend it against the infidels and to deliver the Christians who

were groaning under their yoke. As soon as they held their first chapter, the founders sent ambassadors to all the great Powers and solicited pontifical approval.

Although the Spanish government refused to authorize the introduction of another military order into a country which already counted seven, it was seriously encouraged by the Emperor Ferdinand, Louis XIII, and Pope Urban VIII who gave his approval to it in a bull of foundation, became its protector and exhorted Sigismond III to establish it in Poland. The accession of his predecessor, Gregory XV (February 1, 1621), had already secured for the project a more ardent and confiding partisan than Paul V. Prompted by Père Joseph, the Duke of Nevers ordered from the Dutch shipbuilders, the most skilful in Europe, five galleons, considered among the finest vessels launched from the dockyards of the republic; the smallest was 500 tons, the largest probably 800, and each carried from thirty to forty cannon. Charles of Gonzaga hoped, by the beginning of 1619, to embark in his little fleet 13,000 seasoned soldiers. He had asked the King of Poland for a right of passage for 20,000 with whom he purposed invading Turkey. An anonymous letter from Rome, dated February 9, 1624, estimated the total effective force at 60,000.

Spanish jealousy of France taking the initiative proved an insurmountable obstacle. The Nuncio at Madrid declared the enterprise laudable in principle but impracticable, and the Spanish government thought it chimerical and inopportune. To other complications which gave rise to difficulties that barred the way was the discovery of a conspiracy against Venice in which Spain was compromised by the complicity of its ambassador to the Republic. It was a bad omen for the success of the difficult task Father Joseph was pursuing beyond the Pyrenees. He felt so when he wrote: "As to the great affair, all Christendom is entirely in favor of it. . . . The Spaniards alone are keeping the world in check and stopping this good work, and placing Christendom in the way of finding itself soon enveloped in wars more perilous than any our fathers may have seen and the end of which our children will not see." Events which followed gave a prophetical character to these words, when the Thirty Years' War broke out. With that intuition of the future which counted among his most

remarkable gifts, he saw Europe involved in a conflict in which, at its inception, only the religious freedom and political rights of the Bohemians seemed to be at stake. Then the close relations of the French Huguenots with foreign Protestants, particularly those of Germany, the competition for the imperial succession, the chronic rivalry between the Bourbons and the House of Hapsburgh, and the always more or less disturbed state of Italy, introduced additional difficulties into the complex and tangled web of European politics. Besides the attention of the King of Poland, Sigismond II, was diverted toward Russia and Sweden. He aspired to bring about the election of his son Ladislaus to the Grand Duchy of Muscovy, and to recover the throne of Sweden of which his uncle Charles IX had been despoiled, and with its recovery to revive Catholicism in that country. Everything that was foreign to this design or an obstacle to it found him indifferent or hostile. Charles of Gonzaga, therefore, could neither obtain the right of passage for the twenty thousand men with whom he purposed invading Turkey nor a base of operations in Podolia. Thus the project of a crusade threatened to degenerate into a dynastic war, though not opposed, but rather favorable, to religious interests.

Charles and Père Joseph still did not abandon hopes of success. They had acquired funds, enrolled a large number in the military order they set themselves to develop and organize, always regarding it as the mainspring of the movement, established an all-round understanding and created bases of support in Greece, Moldavia, and Wallachia. They had secured a large number of captains and pilots familiar with the navigation of the Levant, particularly a Norman pirate named Jacques Pierre who knew every bay, creek, and inlet of the Morea and the Archipelago, having been often commissioned by the Duke of Nevers to convey messages and arms to his friends in Greece.

But all was in vain, owing to divided counsels and interests, and the project of a crusade was allowed to lapse, not so much through the apathy of the Christian States as to their rivalries. From that time forward the idea of Christian solidarity confronting Islamism will still keep afloat, like a stray waif of the past, on the current of events whose course it is no longer called to direct. In

1625 Urban VIII and Father Joseph recognized of common accord that circumstances demanded an indefinite adjournment. This opinion, which was universal, did not prevent the existence of the Christian Militia and its receiving new priviliges, either in the expectation of more favorable circumstances or in altered views of its primary destination. But what lasted longer than the Militia itself was the idea of a reconciliation of ambitions and beliefs at the expense of the Turks. Powerless to arrest the course of events, it was not on that account less sincere or less widespread, and was shared by personages the most opposed, by Gustavus Adolphus as well as Tilly, by Waldstein as well as Maximilian. But nowhere do we find it more rooted or more constant than in Père Joseph. Led by it to put his hand to the shaping of European policy, he found a compensating consolation for the struggle of France against Austria in the persuasion that the issue of that war would bring about the realization of the great design to which it was the principal obstacle.

It is always idle to speculate on the hypothetical consequences of an event which did not take place, particularly when it is a question of a project like that of Père Joseph and the Duke of Nevers, which did not ripen to such a degree of maturity sufficient to enable one to appreciate its chances of success with some certainty. One cannot, however, refrain from observing that if their enterprise, to which the understanding arrived at by France and the House of Austria and the weakness of the Ottoman Empire offered a grand opportunity, had succeeded, it would probably have averted the Thirty Years' War and solved or rather prevented the Eastern question, which already existed, but which was then born of the danger that overshadowed Europe, menaced by Turkey, in place of that which has long resulted from the weakness of the latter and the competitions it excites.[6] In place of Europe being rent asunder for thirty years by the worst of wars, a religious or quasi-religious war, the peace of Europe would have been secured; European States, instead of being pitted against each other in deadly conflict, would have been united in a holy and chivalrous confederacy; Christian soldiers, instead of using their weapons against each other, would have more honor-

[6] Gustave Fagniez, *op. cit.*, Vol. I, p. 180.

ably employed them in expelling the Turk from the sacred soil of Palestine; Greece would have long since regained her freedom and extended her dominion, and other subject-races have thrown off the yoke of the Mohammedan; while Armenian Christians would not have been mercilessly massacred at the caprice of fanatical Turkish satraps, with the connivance of a monarch whom the most distinguished British statesman of the nineteenth century did not hesitate to stigmatize as the Great Assassin.

However it may have been, it would be forming a wrong estimate of this project to see in it only the dream of a monk or the romantic ambition of a prince aiming at sovereignty. Its failure is attributable to causes graver and more general than the changeableness and insufficiency of its military leader and the hesitancy of the Papacy. Religious divisions and the rival interests they created prevailed over the sentiment of religious unity, while the expectation of a European conflict hindered States not directly involved from abandoning their attitude of observation. But these difficulties would not justify one in considering it as chimerical and discounting its chances and the grandeur of the scheme. Although, in the words of Burke, the age of chivalry had gone by, and that of sophisters, economists, and calculators had succeeded, or was about to dawn with the advent of "the new learning," and the scepticism and utilitarianism born of the modern spirit; although the days were long past, never to return, when the West hurled its embattled hosts against the East and whole armies of Crusaders marched toward Palestine under such leaders as Walter the Penniless, Godfrey de Bouillon, Hugh the Great, Robert of Normandy, and Robert of Flanders, still it was a magnificent and statesmanlike project fraught with great issues, a soul-stirring *sursum corda*, an appeal to Christian Europe to turn aside from petty policies only concerned with local interests and minor ambitions and raise their hearts and thoughts and bend their united energies to a higher ideal and loftier aim.

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(To be concluded.)

ANCIENT TRUTH AND MODERN THOUGHT.

II.

IN the previous pages it was only intended to sketch roughly and in mere outline two pictures which might throw light on the terms of our title. Dogma and undogmaticism seemed to be two poles of the question. But a little deeper examination appeared to show that the latter word could not arrogate to itself the name and mantle of Modern Thought. At most, that the trend of the modern mind, even outside the Church, might merely be claimed to involve a critical sense of mistrust in the adequacy of our concepts—not of real irreverence toward dogma or ancient truth. Let us press the investigation further.

Descartes, the great if somewhat egoistic and narrow thinker, is generally deemed in many ways and in many quarters (and not least so by Catholic writers) as the father of a trend of modern thought. Catholic authors in the main charge him with being the modern originator of the philosophy of doubt. Yet his fundamental thesis, his claim to glory, lies in a sublime affirmation,—sublime in its simplicity; in its immediate hold upon the mind; in its cogent statement of a primary fact of consciousness; and in its implied assertion of reality as prior to and greater than any syllogism. *Cogito, ergo sum*—I think, hence I am—may be mocked, assailed, belittled. It will ever remain one of the most graphic phrases from a human pen. It is the thought of his which lives,—while the superstructure which he built upon it is almost forgotten amid the derision of modern thought as well as of ancient truth.

Kant, the great idealist in his way, emphasized the fact that we think as we do, because we must. I think as a man because I am made so. The categorical imperatives of space and time mould and enfold my thought. And the pure idea and the abstract reason are compulsory forms of my intellect. Of course they are. But who ever made it so plain and prominent, or made people at large realize it so? As a boy I stayed awake nights imagining how the world would look if I saw it through the eyes of an insect.

But Kant built upon his premises the conclusion that there

was no warrant from our compulsory vision to the real objectivity of things,—of the thing-in-itself, as he termed it. It is as though because I must breathe and breathe the way I do, that would take away all warrant for the real objectivity of my breath. It is true that his senses of the word phenomenon and noumenon are still used. But there has been as much dispute among his followers to reconcile his negations with the facts of reality as there has been variety of assault among his antagonists. What does remain is some sense of truth of his main affirmation. We do think in the manner we do, because the fact of that manner imposes itself upon us.

Spencer—but perhaps nothing better evidences sound sense in the modern world than its general judgment, on his death, of lack of great originality of thought—Spencer, the industrious compiler and systematizer of some forms of modern philosophical speculation, emphasized, however, and emphasized vividly, the inadequacy of our concepts. Unfortunately, with tireless labor he erected upon that fact what may briefly be termed the philosophy of the unknowable. St. Paul had already said long ago that "we see through a glass darkly"; and he had even ventured upon the bold figure of the unknown God. But he did not impeach reality, nor make of the premises "inadequacy" the conclusion "unknowable." He preached the Gospel of God and Christ, and not the gospel of negation.

It cannot be asserted that the modern world is committed to Spencer's conclusions. The element of truth in the affirmation remains as a fuller, if extreme, exposition of our incomplete knowledge. The negations will meet the fate of most negations.

These snap-shots at great minds have no pretense to do them full justice. They are made use of rather to point in briefest compass to elements in their teaching which might be claimed to go to make something of the trend of modern thought. These elements, so far as they may have affected that thought, emphasize that our knowledge rests after all in a primary sense of consciousness; that its mode is in a sense self-imposed by our nature; that it is imperfect and incomplete. But they do not warrant doubt of its truth, negation of reality, nor the overturn of our reliance on the data of either faith or reason.

Let us change the direction of our vision. In the Old Testament God had spoken these words of majestic simplicity—I AM. He had affirmed Himself as the Absolute and the Almighty; affirmed creation, man's divine dependence, and the Commandments. Christ came and proclaimed Himself the Divine Reconciler between God and man; the fulfiller of ancient truth and the harbinger of new grace—the Divine Intermediary to eternal life. He said: "I am the Way and the Truth and the Life." He announced the reign of grace and love and the divinely appointed means to it. The immediate hearers of His teaching and the witnesses of His life, cognizant of His doctrines and purposes, and, as they claimed, inspired by His Spirit, constituted the Church and preached His Gospel. And the world—the world with which we are concerned—became Christian.

In broad outline this may also serve as a picture of the term, Ancient Truth.

Another glance. In the Middle Ages the thinkers who elaborated what is known as Scholastic Philosophy (with Aquinas as their leading light) applied themselves to a synthesis of ancient truth with what was the modern thought of their day. The divine traditions of the Old Testament, the Christian truths of the New, the wisdom of the ancient Greeks, the expositions of the Christian Fathers, the speculations of Arabs, Mohammedans, and the later Jews, their own deep and searching reflections,—all this was moulded by them into as nearly logically perfect a system of intellectual coherence as their day, if not any day, permitted. It was marked on the forehead, no doubt, with the name of God. It was Christian. But it affirmed reason and reality. As a philosophy it was, and is purposely, profoundly, and crowningly stamped with the affirmation that there can be no real contradiction between faith and reason. These masters—as Kant did in another way and carried to the extreme which impeached reality—laid down that truth is received and possessed in accordance with the nature of the receiving and perceiving mind. They stated—as Spencer did in his way, pushing the fact to the doctrine of the unknowable—that our concepts of things beyond physical experience are inadequate. They taught that the terms used to express the attributes of the Divinity were not univocal—that is, not in iden-

tical senses with the same terms used concerning other beings. Indeed, they excluded the Infinite from every genus, and would not even allow that transcendental word, Being, to apply in a univocal sense to God and to any other than God. Further, they rested the origin of knowledge on the foundation that our ideas derive their starting-point from physical experience. *Nihil in intellectu nisi prius in sensu.* Sensation is a *sine qua non* of human intellectuation, in source, in method, and in kind.

If they be exponents of ancient truth, what quarrel has modern thought with these positions?

I am not speaking (to use a phrase that will be understood) in terms of religion, but in terms of philosophy. If modern thought is identical with infidelity (ancient or modern), there can be no synthesis with ancient truth. The one who denies God, soul, free will, a future life, cannot be synthesized into a Christian. Surrender is the only synthesis, and conquest the only conciliation. But to the indolent of mind, the indifferent of effort, the hazy of conception, on one side; and the ultra-rigid formalist and ultra-precisian of time-words, on the other, how many veins of presupposed axiom, and rivulets of corollary, running to widely divergent conclusions, could be shown to have no such import of contradiction,—except a wrongfully superadded one! And yet how many such have been made to lead whole sections of a generation astray, which might be made, under open-minded and open-hearted treatment on both sides, to possess a noble and dominating note of truth,—ancient or modern!

The point, however, which I desire to emphasize, is that infidelity—deliberate antagonism to faith—is not entitled to identify itself with modern thought; and that ancient truth has a duty of love and grace not to identify modern thought as infidelity.

To conclude with a statement which perhaps with some will impair the value of these suggestions, as with others it may lead to opposite attack. I am so filled, not only with religious reverence for, but with intellectual conviction of, ancient truth; in Catholic words, with Catholic faith and the absolute homage to it of my reason; and at the same time I am so impressed with the inadequacy and errancy of mere human speculation that I would crawl at a warning to the feet of him who stands as the con-

servator of that ancient truth among men,—the Vicar of Christ. Faith as well as reason is of the essence of all-rounded truth, to finite intellects, be they angels or men. The baggage of truth and knowledge of any man which is not concededly and necessarily made up more than half of knowledge *through faith*, is the baggage of a charlatan. And there is no faith that is to be absolutely trusted but a divinely guided faith and with a divinely appointed guide. *Non relinquam vos orphanos*—I will not leave you orphans—answers a cry from man and reason as well as it is a word of sovereign and divine love.

On the other hand, I am in love with all the traces of truth which good-will can find in the intellectual efforts of man, ancient or modern. It is of the essence of intellect to think. It is its duty to seek to think rightly as well as to will rightly. The drones of mind seem scarcely to have a right to brains. And neither the ink-fish satisfied with the haziness which he spreads in the waters, nor the porcupine bristling with sharp quills of repulse, is a model for man.

If men looked lovingly into each other's eyes for the glimpses of truth they might find there, more than for the contentions they could discover, how much more in accord we would be, of the truth in, about, and above, us; if holding to truths in possession, instead of starting like nihilists of thought and truth, we also hold less hostile attitude to new effort at thought and truth. Or, again, if thus stirred to new effort, we were less closured against the teachings of older truth and effort, how much nearer minds might meet, or at least mind understand mind. And how much closer men might be to the love of truth and the truth of love.

III.

We come to the core of the question to which these lines are addressed. Narrowing it still further until we find ourselves wholly within Catholic ranks, is there antagonism between us and modern thought? And again, Is there a difference as between ourselves in regard to it?

For one, I will not agree that a half-dozen infidels, under any claim of leadership, shall be classed as modern thought. We, millions of Catholics, have at least equal title to call ourselves

part and parcel of that thought. And other millions of religious-minded non-Catholics have a right and a share in the appellation. Even among many whose thought seems to lead away from the fundamental doctrines of ancient truth, I see numbers (growing too in number, prominence, and readier appreciativeness) whose reverential attitude, character, good faith, and ability, are far from permitting them to be grouped as wilful antagonists of religious truth.

Nor can we assent that ancient truth shall be deemed antagonistic to modern thought. A fact of the modern world, as we have stated, is the marvellous diffusion of education. It may not be deep or solid. It is, at least, widespread. Every newspaper reader (to take what may be deemed a low datum) has some education, and so far forth some thought. Try them on political, economical, and social questions. They have a vote; they have a voice; they have an opinion; they have a thought. Humanity is less and less dumb cattle, good or bad. Say that modern thought is opposed to ancient truth—that ancient truth is antagonistic to the modern world—and you have at a stroke alienated more than half that world. Is this the desired result,—or the truth? No. Neither in wish nor in fact among well-wishing men. And religious truth and religious men have lost their meaning, if not well-wishing.

Well then, among Catholic people and Catholic minds are there differences of attitude toward modern thought, the modern world, and modern institutions? We believe there are. And that more harm is done by not examining, stating, and if possible conciliating these differences, than by indirect attacks upon and attempts to circumvent each the other side. Of course the question thus raised is of deepest import and gravity. To any one who thinks, how many queries—ghosts, if you will—it raises! To any one who prays, how many pangs it harbors, till the ghosts be laid.

Let us therefore strip the question of some of its fears by a few canons of guidance which cannot be matter of controversy in a Catholic mind. This of course is for Catholic ranks, and to be stated in clear Catholic terms and sense. The divine data of religious truth coming from God, directly or through His infallible Church; the dogmas and articles of Divine and Catholic faith, are

self-imposing and to be received and held *ex mente et corde*, with heart and mind. This further, in the sense which that divinely instituted organism, the Church declares. Still further, with prompt and ready submission to its authority of discipline, as well as of doctrine. And yet further, the "mind of the Church," so far as clearly discernible and definable, is to be guide, mentor, and friend.

But this, all this, safeguarded; not only the largest liberty consonant with these data and principles, but the readiest and lovingest sympathy—nay, quickened intellectual association with the efforts of the human mind and human society toward knowledge, growth, and the freedom of the truth. In the golden words of the great Augustine: "In essentials, unity; in things doubtful, liberty; in all things, charity." To be, in brief, full-heartedly a Catholic man and a modern man; giving to God, in the measure of our light and day, *obsequium rationabile*, the full homage of a reasonable being; and to man the fulfilment of that second Commandment, to love our neighbor as ourself.

But now to resume the matter in hand. All this laid down, there can be no question that within the Church, within the Catholic ranks (affix names and preponderance to them as you will), there are at least two schools of thought: in social questions, which include political ones; in educational questions, which involve rights of State, parent, and Church; in Scriptural questions which not only cover so-called higher criticism, but deep theological inferences; in philosophical questions which extend over the broad field of abstract speculation, and attitudes toward certain phases of physical science; in actual, living principles and tendencies which affect modern public opinion, modern institutions, modern relations between Church and State, and modern individual possession, exercise and enjoyment of life in a democratic age. Or, if the name has got ahead of the fact, in an age tending to democracy, with all that may imply.

It is easy to divide these differences of attitude into parties—as conservative and progressive; or into conditions—as racial or of environment; or into special organizations and special training. None of these on the whole satisfy a reflective mind. Are they purely personal and subjective? In part, perhaps. Though in

this, of course, inheritance and training, environment and class association—all these enter with individual character and predisposition in forming that subjective attitude and its manifestations. We prefer to group them, after every effort for rational account, into the more elastic term of schools of thought.

We would not conceal here that the attempt at conciliation and true synthesis should come from what might be termed the conservative side. That the safer view on the whole lies there. Though that does not make up the entire truth. And that the progressive element is in a measure—from its restlessness, at times rashness; its tentativeness and indefiniteness—less adapted to be the sounder and saner ambassador of mediation. At any rate it is *suspect.* The object is to awaken the conservative mind to effort at mediation, and divert it from a mere leaden purpose to suppression.

On the other hand, it is impossible for any mind not built upon the seeming lines of a Chinese mandarin to resist the conviction that the modern world has reached and will more and more enforce practical conclusions—social, political, economic (and implying, if unconsciously, philosophical)—which must be taken account of, quarrelled with outright if wrong, or just as frankly met and conciliated in harmony with ancient truth and Christian faith. To delay in meeting the issues, such as they are, is to subject faith to the humiliating position of seemingly accommodating itself to accomplished facts, after the event; and then endeavoring to explain how it was never on the wrong side.

In a matter of such delicacy, it is fair—and one who ventures to express his opinion has perhaps a right—to state that the writer's whole life, so far as intellectual, has been on what might be broadly classed as the conservative side. As the object is to carry conviction, it may be puerile, but it must bring home some responsive impression on some minds to say that to him the existence of an angel guardian is almost as vivid a fact as his own; that the devotions of Catholic life seem almost too sacred for discussion, and some attacks upon them, even within orthodox Catholic ranks, shock personal feeling almost like blasphemy. That in philosophy—that human *ratio credendi*—the decades of years have been spent in spelling out, and in admiration of, the

consistency, coherency, and cogency of the classic teaching of the older masters.

But are truth and beauty exhausted by any generation? And is ours shorn of any share of contribution? Can so many lives spent in effort and reflection be utterly meaningless? Are many alluring words, so alluring that the common speech of humanity has adopted them; that its actual public conditions and institutions have adapted themselves to them—be false and wicked lures to lead that humanity astray? We think not. We love them for results we ourselves enjoy. We love the fairness of their face, while quite critical enough to insist on testing if they are as good and true as they seem fair. The attitude of mind should then be open-hearted. Modern thought, of which I am necessarily a part if I am a thinking man, should be my friend until proved otherwise. And I will not allow somebody else to steal the name, nor anybody else to spread the assumption that we are enemies.

To sum it all. Men should think; men must think; men do think. They think more and more. One mistake is to forget that they have thought. Another is to ignore that they still think. But human thought, unassisted, is not only inadequate, as that of any finite being: it is naturally fallible without higher assistance. No assistance is certain, more certainly safe, except that of God, the Infinite Truth and the Infinite Wisdom. And He has given it in the measure and the manner and the method He chose. Christ came to give that assistance, and to name its conditions,—to be the Way and the Truth and the Life. To Him and by Him, to His guidance and institutions we must look and be governed. He has not left us orphans; nor left faith a looser and more uncertain garment than our own reason. And one of the deepest lessons of human thought is the Catholic truth that Faith is a gift of God, not the result of any mere syllogism; and on the other hand, that reason is equally a gift, to be used and not laid in a napkin.

No phylacteries of mere formulary on the forehead, nor fasts, nor payment of the tithes of the mint, the anise, and the cummin will excuse a modern man from the duty to use his reason, any more than a mere easy conscience will save the publican from the just results of either loose living or loose thinking. It is more

and more the obligation of men of faith, of all educated Catholics,—by intellectual effort, by ready participation, by loving and generous attempt to understand their fellows and make themselves understood; and by intelligent and steadfast affirmation of the old, magnificent, and Catholic doctrine that faith and reason cannot contradict each other; to maintain and approve themselves the leaders of the modern world so far as that modern world rings true, fair, or of good report. To be in fact, in intellectual activity and prominence, the living and loving protagonists both of ancient truth and modern thought.

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THE COPTIC CHURCHES IN OLD CAIRO.

ON the eastern bank of the Nile, facing the pyramids and the ancient city of Memphis, is to be seen a vast group of dwelling houses, gardens, and old monasteries, which form a sort of suburb to the great modern city, and is called "Old" Cairo. Tradition affirms that the Holy Family spent some time here during their sojourn in Egypt.

So many destructive wars have left their traces on this bank of the Nile, and so many diverse races have dwelt there rebuilding the towns and bestowing new names on them, that a certain confusion results as regards the identity of the different places. The city of Babylon, which is said to have been built 625 years before Christ on the spot where Old Cairo now stands, was seized by the Romans who took possession of Egypt about the year 30 B.C., and, having placed there one of the three legions which were stationed in the country, they constructed to the north of the city a fortress which still partly exists. When Egypt was conquered by the Kalif Omar in the year 640, his general, Amrou, took possession of the Roman fortress and built on the spot which was occupied by his camp a new city, giving to it the name of Fostat, an Arab word signifying "tent." Fostat, having become the residence of the new masters of Egypt, extended rapidly along the river to the north.

The Arab town Masr-el-Atikah, the celebrated mosque of

Acrou near Kasr-ech-Chemmah, the Coptic quarter of Abou Seyfeyn forming a little town surrounded with walls not far from the mosque, the enormous hills of refuse covering an area of three kilometers between the mosque of Amrou and Cairo, are the remains of Fostat, and can give an idea of its one-time importance. This great city was burnt in 1168 by the Sultan Schawer. The conflagration lasted fifty-four days, while the inhabitants took refuge in New Cairo.

Two centuries previous Gohar, who commanded the armies of the first Fatimite Sultan, had taken Egypt from the Turks, and begun the foundation of a new city to the north of Fostat, calling it in memory of this victory El-Kaherah, the victorious, a word which Europeans have corrupted into Cairo. After the burning of Fostat it became the capital of Egypt. The Arabs call the city Masr, which means Egypt, and is a word no doubt derived from Mesraim, the name of the second son of Cham, a title by which the Bible designated Egypt.[1]

At the epoch of the Mussulman conquest the schism of Dioscurus, preached in Egypt by the Syrian monk, James Zenav, had obtained numerous partisans who were later named schismatics or Jacobites. The governor of Middle Egypt, Mahourah, was of the number. In order to extend the schism and ruin those who were faithful to Rome, he concluded a treaty with Amrou Ben-ela which delivered lower Egypt and Memphis into the hands of the Mussulman, and the Catholics were thus abandoned to their conquerors. The schismatic Copts, influenced by their hatred against Catholics, were induced to sign this treaty, thus sealing the triumph of Islam and their own perpetual servitude.

On entering Old Cairo we at once proceeded to visit the ancient Coptic church Abou Sargah (Saint Sergius) underneath which is the crypt where tradition states the Holy Family spent some days on their arrival in Egypt. Descending by a narrow staircase situated under the choir, we found ourselves in a damp and dark chapel containing three naves separated by columns. There was no trace of an altar or any ornament. While standing taper in hand within this sombre grotto, the thought of Bethlehem and Nazareth rose before our minds, and we reflected how He

[1] Genesis 12: 10.

who had sought shelter here had predicted to His disciples that not being greater than their Master they too would suffer persecution, and how fully the divine prophecy had been accomplished in the land of Egypt.

The crypt is about eighteen feet long and fifteen feet wide; it is situated about three meters below the choir. A stone font placed at the end of the right nave is used for the baptism of children by immersion. A curious feature in the crypt are the three openings all exactly alike,—one placed at the bottom of the middle nave, the others in the division of the lateral naves. Each opening ends in a niche paved with a square of marble on which is sculptured a Coptic cross. It is probable that these niches served as altars, for we find in the old Coptic churches of Mou Allakah and of Abou Seyfeyn the tables of marble altars which closely resemble them. The chapel was no doubt constructed on what was then the ground level, which has since become several feet higher.

It is probable that this spot, which has been sanctified by the presence of our Saviour, was surrounded by walls from the earliest days of Christianity in Egypt, and there is good reason for believing that a chapel had been erected here previous to the second century. If the present crypt is not the primitive chapel, it can certainly lay claim to having been constructed before the seventh century. This is all that is known concerning its origin, which is commonly ascribed to Saint Helena.

In the year 1230 the Franciscans obtained permission to keep a lamp burning in the sanctuary and to celebrate Mass there. They even became proprietors of the church in the year 1698, since it had been presented to the Order by certain Venetian merchants who had acquired it. Later on the schismatic Copts wrested the church from the Franciscans by fraudulent means, leaving them only the right to pray therein. At present no Catholic priest can celebrate Mass there. The hospice built by the Franciscans, situated in the street adjoining the church, is closed, and there is not a single Catholic family left in Kasr-ech-Chemmah. An indulgence of seven years remains attached to this holy sanctuary.

The upper church is one of the most interesting monuments

of Egypt, viewed from the point of Christian archæology. As already mentioned it was constructed many years later than the crypt and after the ground level had become considerably raised. It is known that the pious Abbot Chenoudah, who composed the form of Coptic letters used to this day, was elected Patriarch of this church, Abou Sargah, in the year 859. It dates certainly not later than the first half of the ninth century. Saint Sergius, to whom it is consecrated, was a Roman knight, Secretary of State to the Emperor Maximian. He was martyred in Syria toward the year 300. The Latins and the Copts commemorate his feast on the seventh of October.

It is to be observed in all ancient Coptic and Latin churches that the chief altar is situated to the east. The style of the edifice is a mixture of the Byzantine as seen in the churches in the Thebaid and Nitria, and the Roman style. It has three vaulted naves separated by arcades, a rare feature in Coptic churches. The naves are divided by columns of marble. Following a symbolical idea rather frequent in Coptic churches, these columns are twelve in number, each bearing the figure of an Apostle painted life-size. The Scriptures in effect state that the Apostles were columns. "Jacobus et Coephas et Joannes, qui videbantur columnæ esse."[2]

These paintings are now scarcely recognizable. Above the porch and the lateral naves are the tribunes for women, closed in by a high parapet and a wooden grating. A great number of these tribunes were converted into rooms where women were allowed to assist at the ceremonies in a compartment railed off from the principal nave, behind the men. This custom was introduced in the tenth century.

The roof of the church is open and supported by elliptical beams; the outside is covered with a mixture of plaster and cement. This style of roof is rarely seen.

Following a custom usual with the Copts Abou Sargah contains three altars in three small arches standing in a line; of the two lateral altars, the one to the left—that is to say to the north—is the highest and best situated, occupying in its position as regards the chief altar the place of the good thief beside our

[2] Gal. II : 9.

Saviour. On the wall of the middle nave behind the high altar is represented Christ in the act of blessing, surrounded by His Apostles. Below this painting is a square with a niche in the middle forming a throne with three or four steps, too narrow to be meant for seats, the whole ornamented with mosaics formed of marble in different colors. This decoration is found in all the Coptic churches and is intended to recall to the priest's mind the fact that at the altar he represents Jesus Christ and renews the Sacrifice of the Last Supper in presence of the celestial choir.

It is true that a Coptic priest informed us that these steps represented the degrees or different orders by which the cleric mounts from the priesthood to the episcopacy!

Facing the altar to the left, sculptures of the ninth and tenth centuries represent the Nativity, the Last Supper, Saint Demetrius, Saint George, and others. They present a rare exception to the law enforced on the Copts and the Greeks not to erect any statue in the churches, not even that of Jesus Christ on the Cross. In the pavement of the choir is a well venerated by pilgrims as having provided water for the Holy Family. One of the most beautiful and ancient of all the Coptic churches is dedicated to the Blessed Virgin, and known under the title of *El-Mouallakah*, a word which signifies suspended. It is in fact built into the upper wall of the ancient rampart facing south above the old Roman gate.

A steep, dark staircase conducted us to the upper court, ornamented with two palm trees and arcades forming an exterior portico. We were agreeably surprised to find a perfectly clean church, newly repaired and without the wooden lattice, which in old Coptic churches separated the sections reserved to the clergy, to men, and to women.

The church is in the Roman style, with four naves; the marble columns which separate them are reunited by arcades, and the walls support a beam in the shape of the keel of a boat. A magnificent ambone of white marble supported by fifteen little columns ornaments the principal nave. We noticed on one of the columns of the nave a very old painting representing a patriarch wearing a crown on his head and a sort of pallium on his shoulders. Above the principal door of the church we read in Greek letters

the date 284, first year of Diocletian's reign and the commencement of the era of martyrs among the Copts. It would be difficult to attest that this is the date of the construction of the church; all we know is that the edifice is certainly earlier than the seventh century. Moreover, it is easy to observe that at the epoch of its construction the Roman rampart and vault forming a part of the building was in good preservation. The apse of the south nave is covered with mosaics and marbles of different colors. Coptic workmen always excelled in the art of combining diverse colored stones to form geometrical figures. It is they who introduced this style of ornamentation into the mosques at Cairo.

El-Mouallah was the principal church of the See of Babylon. The Patriarch Christobule was proclaimed there in the year 1047. Many patriarchs and other famous church dignitaries are buried in this church, but no inscription indicates their resting-place. Indeed the ancient Copts never inscribed their names on tombs; if sometimes they preserved by means of an inscription the souvenir of an important gift made to the church, they took care not to name the benefactor.

Retracing our steps in the direction of the north, we arrived at the Jewish synagogue, formerly the ancient Coptic church of Saint Michael. Toward the year 880 the Patriarch Michael III being accused before the Governor Ahmed-ben-Touloum of hiding great riches in his palace, was thrown into prison, and was only able to obtain release by paying every year 20,000 gold ducats to the authorities. In order to meet this demand he sold certain ecclesiastical property to the Jews, including the Church of Saint Michael. The building contains three naves and resembles the Roman churches to be found in Southern Europe, rather than a Coptic church. It is, I believe, the only example of the kind which has three vaulted naves and a central door opening on the façade.

A species of mausoleum constructed in the style of the Mussulman tombs standing in the middle of the church arrests attention. The Jews of Cairo still bring every year carpets and rugs to be sanctified at the tomb of the Prophet Jeremiah, whose bones are said to rest therein. Formerly there was contained in the synagogue an extremely ancient copy of the Pentateuch, said to

have been written by Ezra, and which the Jews held in extreme veneration. But owing to the attempt made by two English antiquarians to carry it away for examination, this most valuable manuscript has for the last fifteen years been concealed by the Jews in a safe hiding-place in Cairo, and the copy which is shown now to visitors is clearly modern.

In front of the place where this manuscript is kept a number of lamps are always burning for the deceased members of certain Jewish families. The Jews still offer prayers for the dead, though they do not admit the Divine Inspiration contained in the Second Book of Maccabees whence the Catholic Church draws testimony in favor of prayers for the departed.[3] A few steps further along the same street brought us to the Church of Saint Barbara. It closely resembles Saint Sergius, having twelve pillars dedicated to the Apostles surmounted by a wooden architrave and a vast cupola before the main altar. Saint Barbara is said to have been a native of Heliopolis, near Cairo, whither her body was transported. A pious pilgrim of the fourteenth century, Rudolf of Suchen, tells us that the Sultan even in time of persecution agreed to leave to the Christians the consolation of possessing the body of Saint Barbara, said to be free from corruption.

Near this church we found the monastery of Abou Seyfeyn situated on the road leading from Cairo. The enclosure is the property of the schismatic Coptic Patriarch. It contains three churches, a convent of nuns, a house for priests, and also one for poor people admitted out of charity, and a now disused cemetery.

Having found the entrance door hidden in an angle of the wall, we penetrated into a sombre and lonely passage which serves as ingress. Finally we found ourselves in a little street facing the large church which gives its name to the settlement. It is a fine building of the tenth century, about thirty meters long and fifteen wide, without columns, and is dedicated to Saint Mercurius. In a kind of niche we saw a representation of the Saint, with Julian the Apostate lying at his feet; whence is derived the name Abou Seyfeyn, *father with the two swords*, which the people give to Saint Mercurius and his church. His relics are contained in a chest placed beneath the picture. The Roman Martyrology

[3] II Macca. 12 : 45.

commemorates Saint Mercurius on November 25. "At Cesarea in Cappadocia, the martyr Saint Mercurius, soldier, who with the aid of his guardian angel vanquished the barbarians and overcame the cruelties of Decius. Finally adorned with many torments as so many trophies he went to reign in heaven with the martyr's crown." Coptic writings furnish a few more details. After his death he appeared to Saint Basil when the latter implored God to deliver the Church from the tyranny of Julian, then at war with the Persians. Some days later Mercurius appeared again mounted on horseback and holding a blood-stained blade. "Have you killed him?" demanded Saint Basil. Mercurius bowed his head as a sign of assent. In memory of this miracle he is represented sometimes with his head bent facing Saint Basil.

The partition walls and screens which separate the sanctuary from the choir and which are carried out in the same style as those of Abou Sargah are magnificent. According to Butler in his work on Coptic churches, it would be well worth visiting Egypt if only to see these exquisite screens; the crosses and ivory plaques magnificently chiselled and incrusted in massive ebony form beautiful designs of which each separate piece is a *chef-d'œuvre*. Like the church they date probably from the ninth century. Above the screens is a painting of Christ with the words: *He who is.*

Nine extern chapels adjoin the church on the northern side, four on the ground-floor and five on the platform where the tribunes are. We shall only mention the principal ones, such as that of Saint Gabriel, where, it is stated, the Sultan Moezz received baptism; and that of the Virgin (El-Adra), ornamented with magnificent Persian and Damascus delft work designed in dark green color on a ground of olive green of a very delicate tint.

Returning to the narrow entrance passage, the priest conducted us into a subterranean dark chapel void of decoration, in the centre of which was a block of masonry used as an altar. This chapel, he told us, is the grotto of Barsoum-el-Arian (*Barsoum the naked*). The Saint lived there for twenty years, his food consisting of peas steeped in salt water; he left his cave to live on the terrace of the church, where he remained for fifteen years

without clothes or shelter. His skin became as black as that of an Abyssinian.

There are few persons whose picture and souvenir we so frequently see in Coptic churches as that of Barsoum. His story is in fact only known to us by Coptic writings. He is not ranked as a saint, having died during the schism. Born in Egypt, of rich parents, he was soon left an orphan, his uncle seizing his fortune. The young man resolved to live as a poor hermit, and retired to dwell in the Church of Abou Seyfeyn. About that period there rose up a great persecution against the Christians. Barsoum prayed and fasted for forty days to obtain from God the release of his brethren from their sufferings. Shortly afterward their churches were reopened and they were able to resume their ordinary lives and occupations. He ended his days at the age of 60, in the year 1317, within the monastery of Charam, where the Sultan had placed him and where he was buried. A few yards from Abou Seyfeyn is the Church of Amba Chanoudi, an edifice of the sixth or seventh century. It contains some curious paintings. Amba Chanoudi was a pious monk, for a long time abbot of the White Monastery, Deir-el-Abaid, near Sohag, in Upper Egypt. He died about the year 450.

Almost facing this church we found a third one, called Sitti Mariam, in which is venerated an ancient Madonna resembling the paintings of the Middle Ages. The church is said to have been rebuilt in the eighth century. I may mention the old Coptic churches, Deir Tadros and Deir Babloum, situated beside each other on an elevation of about 400 meters, to the south of Kasr-ech-Chemmah, surrounded with high walls like two little fortresses. The first is dedicated to Saint Tadros or Theodore, who according to a Coptic legend must be the saint whom the Latin Church commemorates on February 7th. The second church recalls by its name the fact that in this locality stood the ancient city of Babylon in Egypt. Another church we may mention is that of Saint Michael, which stands a little further in the same direction; near it is seen a Roman aqueduct such as exist on the Campagna surrounding Rome.

We had resolved before returning to Cairo to visit the cave where Saint Arsenius lived and died. The monastery erected on

the spot is now only a ruin; but the remembrance of the great saint attracts those who are interested in Church History. Saint Arsenius was tutor to the sons of the Emperor Theodosius, but imbued with a sense of the vanity of court life he fled into the desert of Scetis and lived there as an anchorite. Driven from this retreat by an invasion of Lybian barbarians he came to Torah on the border of the Nile, situated about seven kilometers south of Babylon, and retired into a cave hidden in the recesses of a neighboring mountain. Here he spent thirteen years contemplating the ruins of Memphis at his feet, a vivid picture of the passing vanity of kingdoms and of the justice of God. On one occasion only did he quit the cave, to visit Alexandria during a period which is graphically described in Kingsley's famous novel *Hypatia*. Before his death, at the age of 95, in the year 449 A. D., he had directed his disciples not to embalm his body in the Egyptian manner and not to mark his grave. His instructions were obeyed so well that up to the present time his tomb has never been discovered. The general belief is that the saint's body lies near the cave within the precincts of the monastery built on this spot by the Emperor of Constantinople. It stood on a promontory a few yards south of a little fort on the summit of a high hill. In the vicinity many excavations have been made. The monastery was first called Deir-el-Kassir (the monastery of the little castle); later it received the title Deir-el-Baghl (the monastery of the mule), because the animal which fetched water for the monks used to go alone to the Nile and return of its own accord.

The robber bands of the famous Hakem-bi-Amr-Allah destroyed the monastery in the year 103, but the Christians speedily rebuilt it. In 1320 Francis Pepin, of the Order of Friars Preacher, visited the solitude where Arsenius had dwelt. He found there a celebrated monastery, built in honor of the saint and inhabited by Greek monks. Around the monastery were numerous caves where solitary Christian Copts led austere lives. The Saracens held them in veneration, and the Sultan sent abundant alms toward the support of the monastery. To-day nothing is left but a few ruined arches and the remains of some ancient halls.

Close to this place and adjacent to the foot of the mountains are large subterranean quarries, whence, 4,000 years ago, the

Egyptians carried away material to construct the pyramids. Those who penetrate into these vast halls, as we may call them, will find various hieroglyphic inscriptions of a very early date. The Pharoahs who wished to build tombs as durable as the world, which was young at that epoch, sought within the homes of the mountain huge blocks of stone of incredible strength and solidity. Nowadays our builders, instead of utilizing these vast quarries opened by the ancients at the cost of so much labor, are satisfied to use material to be found at the foot of the mountains, and which is far less durable.

Returning to Cairo by rail, we traversed a desolate plain where are to be seen a number of ruined cupolas, arches, and minarets toppling to ruin. They are the remains of the mausoleums of Mohammedan princes. The great numbers of ruins we saw in the course of our excursion seemed almost to testify that the curses prophesied by Jeremiah against guilty Egypt are fulfilled. Let us hope that the benediction brought into the land by the Infant Christ will henceforth impart true light and happiness to the people.

E. MacDermot.

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THE ESSENCE OF THE CATHOLIC NOTE.

[The following article was in part suggested by an article in the June number of The Dolphin, 1904, entitled, "Is the Note of Catholicity in Eclipse?" by Propagandist.]

"THE Gospel is no mere philosophy thrown upon the world at large, no mere quality of mind and thought, no mere beautiful and deep sentiment or subjective opinion, but a substantive message from above, guarded and preserved in a visible polity."[1]

And inasmuch as the message of salvation is one and the same for all men of whatever race or nation, and that our Lord "will have all men to be saved and to come to the knowledge of the truth," therefore is it His institution that the visible polity in which His Gospel is enshrined shall be coextensive with the world and everywhere, as in faith and morals, so likewise in jurisdiction, one

[1] Cardinal Newman to the Duke of Norfolk.

and the same. From which it follows that not only in matters pertaining to faith and morals, but likewise in matters pertaining to ecclesiastical discipline and government, His Church is everywhere independent of the civil power and unaffected by national frontiers.

The Church, then, is Catholic, not simply because her faith, worship and moral code are everywhere and always the same and professed by vast multitudes of all races and nations, but primarily, inasmuch as she is a visible polity, because she has everywhere and always one and the same jurisdiction, the same Pastor and Sovereign Ruler. Without this unity of government she would cease to be a polity or kingdom, whereas a kingdom before all things she is,—the kingdom of Christ upon earth, secured by His endowment and promise against the disintegrating forces of the world and the efforts of her adversaries to deprive her of this her essential character. And, without unity in *universality* of government, she would cease to be Catholic, because incapable of embracing the human race, irrespectively of its racial and national divisions, in one religious organization.

The note of Catholicity therefore has reference in the first place to the Church as an organized body, as a visible polity and kingdom. It relates to her constitution and to her capacity to embrace in one communion, not merely any number of individuals out of all nations, but likewise the nations themselves, under whatever, and however many, forms of civil government, maintaining in each country a jurisdiction absolutely independent in the sphere of religion. For she derives her authority from above, not of the earth, and governs in the Name of Him who has received the nations for His inheritance, whose authority, as well as truth, is everywhere and always and for all men one and the same.

Her relation to the nations, then, is "that of one to many, of container to contained," and, in the domain of religion, of ruler to subjects. She does not lend herself to be divided and subdivided amongst them as so many national churches, whether dependent upon, or independent of one another in ecclesiastical matters; still less is she anywhere in any sense a department of the State, or dependent upon union with it, or in any way subject

to it, whether in that which pertains to her dogmas and rites, or in that which pertains to her regimen and discipline. As in relation to faith, morals, and worship, so likewise in relation to her jurisdiction she allows of no interference on the part of the civil power, and of no independence between part and part of her fold. She is everywhere in all respects absolutely one and indivisible, and has thus "an individuality and, as it were, personality" everywhere recognizable and easily to be distinguished from the national churches or schisms that claim, indeed, an episcopal hierarchy and catholic beliefs, but have no common legislative authority amongst themselves, and do but theorize as to the form that the jurisdiction of the Catholic Church should take in place of that which is everywhere in actual possession.

Without the unity in universality of jurisdiction which is to be found only under the government of the Vicar of Christ, there may be, indeed, in many countries and by large multitudes profession of the same faith, the same rites, the same theories about ecclesiastical jurisdiction, but there will be, as history and present-day experience clearly prove, nothing more than national churches or schisms, shaped by and in the interests of the secular governments of the countries to which they respectively belong, albeit they possess, as the Greek Church does, an episcopal succession; as the Russian Church also, which at one time depended upon the Greek, but afterwards became independent in proportion as Russia ceased to be a barbarous country and developed her political independence, supplementing it as a matter of course with ecclesiastical independence also,—thus affording us an example of the disintegrating nature of schism and nationalism in religion. Or you may have national establishments such as the Anglican, extended into the colonies of the countries to which they respectively belong; or such churches as the Protestant Episcopal Church of America, which is representative of many nationalities; or, again, such sects as the Salvation Army, which, aided by modern facilities of travel and communication, has in recent times spread into several countries. But, beside the Papal, you will find no communion that undertakes the whole human race, that claims universal jurisdiction, or that so much as presumes to exercise episcopal authority in two free and independent

countries. Nor will you find two communions outside the communion of Rome, however friendly their relations, that have one and the same administrative authority; all are separate, each from the rest, because each is a separately organized body. Moreover, none of them claim, independently of the rest and Rome, the Catholic note.

The difference then between the Church and other communions in respect to the note of Catholicity is a difference not of degree merely, but essentially of kind. The Church is catholic as a kingdom at unity in itself, not as a family that may be divided by national frontiers or by quarrels. The difference is not simply relative; it has reference, not to a mere majority in numbers over other Christian communions, whether severally or combined, and a wider racial representation; it relates to the Church as an organized body and springs from that which is her first essential as a kingdom, namely, her organic unity, and the power by Divine endowment to maintain that unity indissolubly in however many countries and under whatever social conditions of monarchy or democracy, union or otherwise with the State, patronage or persecution, peace or war. Alone of all communions she is a kingdom sufficient for herself, governed from a centre extra-national, the circumference of which is the circle of the earth; alone of them all she manifests an unity in universality of organization and claims, exclusively of the rest, the world for her possession and as the field of her jurisdiction. That she is not in fact coextensive with the whole human race, though constituted with the capacity to embrace it, is, amongst reasons, because, on the one hand, the instruments of her extension are human beings whose coöperation with the Holy Spirit, who is her life and the principle of her growth, has ever been imperfect; and, on the other, because the material upon which she has to work is a fallen race whose characteristic has ever been that of rebellion and refusal to submit to the reign of the Saviour. The difference between the catholicity which she at present manifests, however, and that which she would manifest did she actually embrace the whole human race, is a difference not of kind but of degree.

Our Lord, as St. Chrysostom tells us,[2] set Peter "over the entire

[2] Hom. lv. in Matt.

world . . . over the whole habitable globe . . . into his hand He put the government of the universal Church, and made him fisherman of the universe." Into the vast sea of humanity therefore has Peter's net through all ages been cast by those who alone have claimed as his successors universal jurisdiction, and into that net have been gathered all who were willing, of every kind, nations and individuals, "both bad and good" —the bad who retard the Church's growth, the good who advance it; and so will they be gathered until the kingdom of the redeemed has been completed and the term of the world's probation is in consequence ended.

And because the communion which thus owns St. Peter's successor as Christ's Vicar and supreme governor of His Church on earth, has maintained this unity in universality of jurisdiction independently of the civil power in every country, and uncompromisingly, therefore is it the one communion that has been marked out as the special object of the world's jealousy and enmity, and that has ever in consequence borne that which is one of the credentials of the true Church, namely, her Divine Founder's "reproach." For in the Catholic Church alone of all communions does the world recognize, though it will not acknowledge, a kingdom superior to any of its own, independent of them all, and more permanent; in her alone is it confronted with a power which successfully resists its encroachments and refuses to compromise the things of God in the interests of Cæsar. Hers therefore is the one communion denounced as the "hostis humani generis." Other communions it will tolerate, patronize, establish, as being dependent, or harmless, or useful for the furtherance of its purposes and in the interests of its civilization; against the Catholic Church alone does it rave "as proselytizing, anti social, revolutionary," as "corrupting the maxims of government, making a mock at law, dissolving the empire." But such likewise was its charge against her Divine Founder whom it accused of "perverting the nation, and forbidding to give tribute to Cæsar, and saying that He was Christ the King;" such, too, that which it brought against St. Paul, whom it designated as "a pestilent man, raising seditions throughout the world."

And as the world-power denounces the Church's independent

jurisdiction, so in like manner the erastianized communions that have exchanged the catholic for a national position, in justification of their separation denounce the Vicar of Christ as an usurper. Meanwhile, conscious of their exclusion from Catholic intercommunion, and groaning to be delivered from state bondage, they in vain look for another than that one form of catholic jurisdiction that has an actual existence;—so true is it that the note of Catholicity manifested in the Church's power to maintain her organic unity throughout the world by means of a jurisdiction independent of the state in every country, is to be found only in the communion of which the Pope is the head.

This, then, in the world's view, is the head and front of the Church's offence, and in this she has no rival amongst other communions,—that she is a kingdom sufficient for herself, with everywhere a jurisdiction one and the same in active operation and independent in the domain of religion. The world finds fault with her, not so much on religious as on *political* grounds, not so much on account of her dogmas, rites and moral code, as on account of her independent régime. The civil power, always jealous of an *imperium in imperio*, always anxious to limit public bodies within the bounds of its own jurisdiction, whether their powers be derived from itself or not, has ever determined on the destruction of the Church's note of Catholicity as manifested in the unity in universality of her independent jurisdiction; has ever striven to confine her within national bounds and to reduce her from her true position as the kingdom of Christ, to a position little, if at all, better than that of a department of the State in each country, to be shaped by the civil power and allowed self-government only in so far as she subserves national interests. The Oriental Churches are obvious examples of the world-power's will and success in this respect; so likewise is the Anglican establishment an example. But so nowhere has been that one Church which, under whatever conditions of civil government, imperial or feudal tyranny, long and cruel persecutions, and seeming exterminations here and there, has ever under the Vicar of Christ maintained her authority, jurisdiction and ecclesiastical independence. Alone of all communions that ever were, has she traversed the earth, bearing her Divine Founder's reproach, and proved by the sur-

vival of the world's efforts in every form that could be devised to dethrone her, "with a cogency as great as that of a physical demonstration, that she comes not of earth, that she holds not of earth, that she is no servant of man, else He who made could have destroyed her," that "time and place affect her not, because she has her source where there is neither time nor place, because she comes from the throne of the Illimitable, Eternal God."[3]

"There was once no independent jurisdiction in religion," writes Cardinal Newman,[4] "but when our Lord came, it was with the express object of introducing a new kingdom, distinct and different from the kingdoms of the world, and He was sought after by Herod, and condemned by Pilate, on the apprehension that His claims to royalty were inconsistent with their prerogative. Such was the Church when first introduced into the world, and her subsequent history has been after the pattern of her commencement; the State has ever been jealous of her, and has persecuted her from without and bribed her from within . . . Such being the difficulty which ever has attended, and ever will attend, the claims and the position of the Catholic Church in this proud and ambitious world, let us see how, as a matter of history, Providence has practically solved or alleviated it. He has done so by means of the very circumstance that the Church *is* Catholic, that she is one organized body, expanded over the whole earth, and in active intercommunion part with part, so that no one part acts without acting on and acting with every other . . . Again and again would the civil power, humanly speaking, have taken captive and corrupted each portion of Christendom in turn, but for its union with the rest, and the noble companionship of the Supreme Pontiff. Our ears ring with the oft-told tale, how the temporal sovereign persecuted, or attempted, or gained the local Episcopate, and how the many or the few faithful fell back on Rome . . . But how is it possible, and where are the instances in proof that a Church can cast off Catholic intercommunion without falling under the power of the State? . . . Then only can you resist the world, when you belong to a communion which exists under many governments, not one."

[3] Newman, *Discourse XII.* [4] *Difficulties of Anglicans.*

The truth of these words has recently been exemplified in France, where the Government in its campaign against religion is now striving to control the local episcopate, and has signally failed in the endeavor to frustrate the exercise of ecclesiastical discipline in relation to the two bishops summoned to appear before the Supreme Pontiff. M. Combes' action in consequence has but served to emphasize the necessity of such an extra-national centre of authority as the Papacy, for the government of a Church which is Catholic, and for its security in each country against a State-regulated and unfit episcopate. It has provided also for such national Churches as the Eastern and Anglican an object-lesson in the true nature of Catholic jurisdiction. For as the writer of an article in a recent number of the *Westminster Gazette* very truly observes, "nothing so differentiates the Catholic system from every other form of ecclesiastical organization as the fact that it takes no account of national frontiers"; nor, it may be added, has the Catholic system ever been cognizant, as some Anglicans seem to imagine, of any such arrangement as that of a federation of national or provincial Churches, which, without a central authority of appeal Divinely endowed with supreme jurisdiction, would obviously be powerless to protect the Church in any country against the encroachments of the State.

In this unity in universality of ecclesiastical jurisdiction, then, lies the essence of the Catholic note. The Church, and she alone of all communions, is a kingdom "sovereign and self-sustaining," universal, indivisible, irresponsible in her control over her subjects in all that pertains to the domain of religion, enforcing obedience as the tenure of her membership, and requiring submission likewise on the part of every State "with its high officials as well as its subject masses" that would come into communion with her.

This note of Catholicity is the essential, and at the same time the distinguishing note of the Church of the New Testament dispensation,—of the new kingdom which our Lord introduced. Under the old dispensation the Church was one indeed, but confined to one nation. Men were not then capable of a wider than a national association in religion, nor was the world in a condition to receive anything in the nature of a catholic organization. The pride of the nations had to be broken and the barriers of their

separations thrown down to pave the way for their union in religion. Above all, there was needed the advent of the Messiah to introduce and establish under the new dispensation, with power to observe it, that "new commandment" of love, the keeping of which is the distinguishing characteristic of His disciples, and the note by which, as He Himself declares, they are known to be His. The love of family or of nation is but a *natural* love; to love "strangers and foreigners" and those who are "afar off," and to desire association with them "as fellow-citizens" of a higher than a mere earthly kingdom, requires a *supernatural* grace, it requires "the charity of God poured forth in our hearts by the Holy Ghost who is given to us," and who, under the new dispensation, has expanded the operation of love and made its manifestation and embodiment a Catholic Church.

Under the old dispensation, from amongst the nations of the earth, one—the nation of which the Messiah was to be born—was chosen to represent the principle of unity in religion, and as the visible depository of the truth was destined by its subsequent dispersions to spread the knowledge of that truth and prepare the world for the advent of "the Desired of all nations," who, while preserving the unity of religion, would thenceforth make the Church catholic. And "when the fulness of the time was come" He came, and the effect of His coming, as we have seen, has been to establish in all the world a visible polity and kingdom ecclesiastical, secured everywhere and for all time against the dividing and disintegrating forces of nationalism and the tendencies of secular states to drag down religion to their own levels and adapt and shape it in accordance with their diverse ideas and interests. His, therefore, is a kingdom governed throughout its length and breadth from a centre extra-national, and by means of a jurisdiction capable of holding the nations, however many, diverse and far apart, in one visibly organized communion in such wise as the nations themselves with their divided interests obviously could not do. "Thou art worthy, O Lord . . . because Thou wast slain, and hast redeemed us to God, in Thy Blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a Kingdom and priests, and we shall reign on the earth." "The kingdom of this world is become our Lord's and His Christ, and He shall reign for ever and ever."

In this unity in universality of jurisdiction, therefore, we recognize the essence of the Church's note of Catholicity, and it is, surely, obvious to everyone that this note is to be found in the communion of which the Pope is the head, and there only. Alone of all communions "she fights the battle against nationality and she wins. Look through her history, and you cannot deny but she is the one great principle of unity and concord which the world has seen." Communions, such as the Eastern and the Anglican, which have renounced her jurisdiction, invariably in consequence have come under the power of the State, and ever after remained mere national churches, without any unity of administrative authority between any two of them, and, the while, severed from Catholic intercommunion *because* severed from Catholic jurisdiction. So far as the note of Catholicity is concerned they are thus in no better case than was the Jewish Church of old; while so far as their action could prevail, to that extent have they frustrated our Lord's intention with regard to the Catholic note. That individual members of such communions, who prize the Catholic name, so late as in this twentieth century of the world's history still are sighing for "reunion" under some other than one form of catholic jurisdiction which has all along been in possession, should surely in itself constitute a proof sufficient of the truth of the form that actually prevails, and of the folly of dreaming of another. It should also convince such persons that so long as they remain out of communion with the Vicar of Christ they have no claim to the Catholic name, since only under his authority and government can they belong to Catholic jurisdiction.

H. P. Russell.

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Student's Library Table.

RECENT SCIENCE.

Radiobes and Spontaneous Generation.—The most sensational bit of science of the summer season was the announcement that Professor Burke, a lecturer on science at Cambridge, in England, had possibly made some observations involving the occurrence of new life in solutions where there had previously been no living material. Mr. Burke's method of experimentation consisted in exposing a sterile solution of a material on which microbes ordinarily grow, but in which all the germs of life had been killed by heat due to the action of a small amount of radium. As a consequence there occurred certain changes in the tube of nutrient material, which gradually spread somewhat as do corresponding appearances when microbic life is present. Some of the minute portions of the nutrient material took on peculiar forms as a consequence of exposure to radium, and these suggested a possible occurrence of new life, since apparently there was a nucleus in them and a process resembling budding took place.

Mr. Burke himself did not make any exaggerated claims for his observations; but the newspapers, hungry for sensations in the summer time, did not fail to draw all possible analogies and conclusions with regard to this so-called discovery of spontaneous generation. It is not impossible that spontaneous generation of the lower orders of life may still take place. Even so eminent an authority as St. Thomas, we believe, did not consider that the occurrence of spontaneous generation raised any serious difficulty with regard to creation. The present teaching in science, however, is that, so far as is known, spontaneous generation does not occur. It is not then because this new announcement would seem to suggest any theological difficulty that the arguments that have been used by medical scientists particularly against its truth, seem worth while summing up. Mr. Burke is, we believe, a Catholic and an Irishman, most of whose education was obtained in his native land.

It has been pointed out that appearances of life are often very deceptive. For instance, for nearly ten years many observations have been made that seemed to point to the existence of a protozoan in cancer cells. Even pictures of this micro-organism have been made over and over again by observers in many countries. At the present time, however, all of these appearances are rejected as having been due to methods of preparing tissues, and not to the presence of a parasite of any kind. Morphology, or the science of forms of life, is the most elusive of sciences. It is very easy to be deceived by appearances in the very low forms of life.

It has also been pointed out that medical observers in various parts of the world have now under observation at least three different kinds of micro-organisms, which are beyond the highest powers of the microscopes that we possess at the present time. The micro-organism of foot-and-mouth disease, which has never been seen, although it has been studied for nearly ten years, is the best known. Our own Government has published during the past year a series of studies in the micro-biology of certain forms of cholera that occur in swine in which a most important rôle is played by another of these ultra-microscopic microbes. If there are fully formed beings with entirely independent existence and definite qualities so small that they cannot possibly be seen, then it would be almost too much to expect that a lower order of life, such as Mr. Burke suggests he may possibly have under observation, could be easily seen by ordinary powers of the microscope. If Mr. Burke has been studying the germs of life or an intermediate stage between non-living and living material, it could scarcely be expected that they would be of quite as large size as the phenomena he has described.

A third and even more serious objection is to be found in the fact that so far in all biological experience, radio-active agents, far from producing life, have always had the opposite effect and either actually killed it, or so prevented its activity as seriously to interfere with vital processes. Seeds, for instance, when exposed to radium, do not germinate so quickly as if left in their normal condition, and if exposed to radium for a longer period, have a tendency to produce dwarfed plants. Where the exposure has

been more prolonged, the germinal activity of the seed is completely destroyed. This seems to be true for any form of life, even the highest, and constitutes the reason why radium has attracted so much attention in medicine. When a portion of an animal body is exposed to radium, many of the cells on the surface die as a consequence. Hence its use in the cure of various superficial tumors in human beings.

Of course these arguments against the supposed significance of Mr. Burke's work are only from analogy, but they enable us to realize just what must be the attitude of mind of biological students toward such an announcement and how different it is from the readiness to accept which characterizes the sensational newspaper reporter and magazine writer.

Popular Science and Exact Science.—A summer contribution to the Hilprecht controversy is of special interest because it emphasizes the distinction which is sometimes supposed to exist between science for the masses and science for the classes. Popular science, as it has been called, allows of misty statements or rather of loose statements, some of which may be, in their connotation at least, erroneous, but the expression of which is supposed to be allowable because it adds to the interest of science as it actually is. The Committee of the University of Pennsylvania which justified certain loose statements of Professor Hilprecht with regard to discoveries in Assyriology, did so because in a popular work, such as his *Explorations in Bible Lands*, it was not to be expected that the same precision of statement would be required as in a strictly scientific treatise. This is presumably the justification of other misstatements in popular science for a good many years, and has been taken advantage of especially with regard to the popularization of Darwinism and of theories of evolution. One distinguished professor of biology in this country does not hesitate to say that Darwinism has really become a dogma which many scientists hesitate to contravene because it is so generally accepted. On the other hand, many continue publicly to teach phases of Darwinism that are no longer accepted in strictly scientific circles.

The Professor of Assyriology in Columbia University, New York, stigmatizes this assumed difference between popular science

and exact science in very striking and at the same time commendable phrases that all writers on science should keep before them. He says: "Permit me to express my conviction that every work, popular and otherwise, which pretends to deal with a scientific subject, is bound to show complete 'precision of statement,' and I am amazed that your Committee has seen fit to take refuge in such an exceedingly transparent and questionable excuse. A popular work need not, of course, present all the technicalities of the subject under discussion, but in a case of this kind, where the exact description of the sources was imperative, I cannot see how a conscientious scholar could avoid distinguishing between the material acquired by purchase and that which has been excavated."

Coloration and Natural Selection.—The fact that one-third of Alfred Wallace's recent book on Evolution is taken up with an account of the coloration of animals and birds and its dependence on natural selection, shows how largely this element figures in the Darwinian problem. In recent years there has been a distinct tendency not to accept natural selection as the main causative factor in coloration, but rather to consider it as distinctly subsidiary in its influence. As a matter of fact, the acceptance of the theory of natural selection by the popular mind depends much more on the apparently satisfactory explanation of the origin of the colors in various animals and especially in birds than almost anything else in Darwinian literature. Much is made by the popular lecturer of examples of mimicry and protective coloration, and their absolute dependence on natural selection as a proof of the truth of Darwin's theory. As Darwinism becomes more unpopular, this is the part of Darwinism that has suffered most. In one of the summer numbers of the *Atlantic Monthly*, John Burroughs, the most observant of American naturalists, calls particular attention in an article on "Gay Plumes and Dull," to how little is really known of the origin and the causes of color in general. He emphasizes particularly the falsity of the assumption that protection can have been the main factor,—that is, in the sense of protection from living enemies. As a matter of fact, color is in nearly all living things a result of pigmentation, and pigmentation is a definite reaction meant to protect their tissues from the irritative effect of sunlight. Some of the details

of the action of this principle as it is to be found all through nature, are brought out very well in one of Mr. Burroughs' passages.

"The favorite notion of some writers on natural history that, because animals are rendered less noticeable by being light beneath and dark above, this is a protective device, seems to be a hasty conclusion. This gradation in shading is an inevitable result of certain fixed principles. It applies to inanimate objects also. The apple on the tree and the melons in the garden are protectively shaded in the same way; they are all lighter beneath and deeper colored above. The mushroom on the stumps and trees are brown above and white beneath. Where the light is feeblest the shade is lightest, and *vice versa*. The under-side of a bird's wing is, as a rule, lighter than the top-side. The stronger the light, the more the pigments are developed. All fish that I am acquainted with are light beneath and dark above. If this condition helps to conceal them from their enemies, it is merely incidental, and not the result of laws working to that end."

Some particular applications of this principle add to the interest of Mr. Burrough's attitude in this matter. The white bear at the white north escaping the notice of his prey has been a commonplace with Darwinian popular lecturers, but a naturalist does not think so. It is sometimes said that the white color so common in northern climates and which serves so well to protect animals from observation because they are constantly surrounded by snow, must at least be considered as due to protective mimicry of their surroundings. Mr. Burroughs calls attention to the fact that these animals and birds, at least most of them, remain white during the summer time, and under circumstances when their color really would prove a source of danger. As a matter of fact, however, birds and beasts do not need to be protected from enemies who see them so much as from enemies who scent them. It is impossible to deceive a dog's scent, but any dog lover knows how deficient the animals are in vision very often. With regard to the birds and animals that turn white during the winter time, it must be remembered that temperature has a very definite effect in the production of color and that low temperature may produce that absence of color which comes to us as white. Mr. Burroughs

quotes the story of Sir John Ross, who tells how he protected a Hudson's Bay lemming from the low temperature by keeping it in his cabin, and the animal retained its summer coat; but when he exposed it to a temperature of thirty degrees below zero, it began to change to white in a single night, and at the end of a week was almost entirely so. It is said that in Siberia domestic cattle and horses become lighter colored during the winter, and Darwin says he has known in England brown ponies to become white in winter.

Mr. Burroughs' conclusion is of special interest in the light of the present position of Darwinism. He says:

"Hence, whatever truth there may be in the theory of protective coloration, one has only to look about him to discover that it is a matter which nature does not have very much at heart. She plays fast and loose with it on every hand. Now she seems to set great store by it; the next moment she discards it entirely.

"If dull colors are protective, then bright colors are non-protective, or dangerous; and one wonders why all birds of gay feather have not been cut off and the species exterminated; or why, in cases where the males are bright-colored and the females of neutral tints, as with our scarlet tanager and indigo bird, the females are not greatly in excess of the males, which does not seem to be the case."

Radio-Activity in Ordinary Matter.—The best authority in this country on the problems connected with radio-activity is undoubtedly Professor Rutherfurd, of McGill University, Toronto, Canada. Professor Rutherfurd is indeed one of the acknowledged authorities on this subject for the whole scientific world, and himself one of the most successful of original workers in this field. In the address given to the International Congress of Arts and Sciences at St. Louis,[1] Professor Rutherfurd had much to say with regard to the radio-activity even of ordinary matter. Up to the present time it has been considered that only certain special substances, usually of rather complex composition, and always containing elements with very high atomic weight, were the only ones to exhibit radio-active phenomena. It seems evident now, however, that this idea of exclusiveness will have to be given up

[1] See *Popular Science Monthly*, May, 1905.

for the opinion that there are small amounts of radio-activity in a great many substances. "It has been found that all the matter that has so far been examined shows undoubted traces of radio-activity, but it is very difficult to show that the radio-activity observed is not due to a minute trace of known radio-active matter. Even with our extremely delicate methods for the detection of radio-activity, the effects observed are so minute that a definite settlement of the question is experimentally very difficult."

J. J. Thompson has recently given an account at the British Association meeting of the work done on this subject in the Cavendish Laboratory, and has brought experimental evidence that strongly supports the view that ordinary matter does show specific radio-activity. Different substances were found to give out radiations that differed in quality as well as in quantity. A promising beginning has already been made, but a great deal of work still remains to be done before such an important conclusion can be considered to have been definitely established.

It has now been fairly well shown that radio-active matter is widely distributed in the earth's crust and in its atmosphere. Radium emanations have been found in the atmosphere, in spring water and in air obtained from the soil. Professor Rutherford considers it not improbable that a close examination of the radio-activity of different soils may lead to the discovery of radio-active substances which are not found in pitch-blende or other radio-active minerals known up to the present time. The wide distribution of radio-active matter in the soils which have so far been examined, has raised the question whether the presence of radium and other radio-active matter in the earth may not be at least in part responsible for the internal heat of the earth. It has been calculated that the presence of radium or other radio-active matter to the extent of five parts in every hundred million parts by mass would supply the heat that is now given off from the earth's surface. Observations so far made show that this is about the amount of radio-active matter present in the soil.

This of course would do much to change many of the old notions with regard to the conformation of the earth. It used to be considered that volcanic action was an index of the presence at the centre of the earth of a large amount of molten material,

for which volcanoes furnished vents, as it were. It has now been generally admitted for a long while that volcanic action is entirely local and that the pockets of molten material which exist beneath the craters of active volcanoes are comparatively of small extent. One argument against this has been the progressive heat that is encountered when openings are made into the surface of the earth. One very curious thing about these openings is the utter impossibility of calculating beforehand the amount of heat likely to be encountered in a given opening. We noted some months ago how completely deceived the engineers of the Simplon tunnel had been in this matter. We noted also that there had been some startling sudden variations in temperature. These unusual phenomena would seem to be much more explicable on the theory of the presence of radio-active material as accounting for the earth's heat than the prevalent notion that the central core of the earth is extremely hot or even molten in character.

Studies and Conferences.

THE RUSSIAN CHURCH AND LIBERTY.

Whilst the civilized world is thinking about Russia in these days, and hearing of freedom coming for her Church, many perhaps have recalled Cardinal Newman's reflections on pious populations in that country, materially in schism, as we believe, but going to Mass, frequenting the Sacraments, living as "Catholics," and guiltless so far. Hopes have risen that if the Russian Church is less bound to the State, if it becomes less of an Establishment, it will, with spiritual instinct set at liberty, turn to the Roman See, and the *Pontifex Maximus*, not Emperor but Bishop.

But Catholics must make an effort to keep in mind the un-Catholic nationalism of the Eastern European Churches. It is Byzantine, it is Jewish, anything you like, we say, anything but Christian, and apostolic as enlightened by the Spirit of God. But there it is. I remember hearing an Eastern prelate in communion with the Holy See trying to enforce that idea—of the identity of nation and church—upon a Catholic audience in a western country of Europe. According to that idea you cannot be born out of the Church of your country, any more than you can be born out of its atmosphere. And so our hopes find themselves checked.

Still there are exceptions; there are Uniates. The above-mentioned prelate was one. And that brings up the second point lately commented on in our Russian Church news. It is said we are going to have liberty in Russia; liberty, then, for Catholics. Yes; but only if they become *Roman* Catholics; if they use the Latin rite. The Uniates, the users of the Slavonic rite — no liberty for them. And we know Russia in the last century forced millions of these Uniates, these Catholics, to separate from Rome, and to submit to the Slavonic Church, and so use their rite in schism. They wished for union with Rome; but they wished for their own more ceremonial ancient liturgy. They have kept it,

at the expense of separation from Rome; and most of them have accepted the inevitable loss. However, even for those who would come back to the Catholic fold, Russia now offers but one means —abandonment of their rite; that is, for them, abandonment of what marks their race, their traditions, all their corporate existence.

It is, as we know, the Popes—notably two of the most learned, Benedict XIV and Leo XIII—who again and again insisted that the Latin Catholic priests were not to suggest that it was only by becoming Latins that Easterns could become Catholics. Our missionaries who felt otherwise were on the side of the Czars.

THOUGHTS ON THE SPIRITUAL LIFE—A HOMELY VIRTUE.

The patient man, says the Sage in Scripture, is better than the valiant; and he that ruleth his spirit than he that taketh cities.

Patience in bearing life's trials is a natural virtue, which reaches the plane of the supernatural when, through grace, it accepts suffering out of love to God, and from the desire to walk in the footsteps of a Redeemer who carried our sorrows and was crucified for our sins. The lowliest of virtues, it is also one of the sweetest, and it helps us to the fulfilment of important obligations, such as submission to the Divine Will, humility, self-denial, and charity. It is the mother not merely of resignation, but also of a noble generosity similar to that which we admire in St. Francis Xavier, who, in the midst of tribulations, cried out: "Still more, O Lord, still more!"

This homely virtue grows a sturdy plant in the heart that is cheered by the light of common sense and fertilized by the warmth of charity and self-devotion.

There are few families in which daily opportunities for the exercise of it are not found; and many a beautiful soul, meek and steadfast, has been disciplined by patience into nobility of character and sanctity of life in the hidden sanctuary of the household, whose secret heroism is unrecognized by men, but is not unknown to God. Who is there that has not seen mothers, for instance, who labor unmurmuringly for years of self-effacement and unswerving loyalty to those they love, and whose daily sacrifices

escape the notice of even their nearest and dearest? Patient and devoted souls, forgetful of self that others may be encouraged and sustained, they are, under God, the salvation of society, and are the real, though secret, rulers of the world. Like the angels, who are ministering spirits sent to help them that shall receive the inheritance of salvation, such souls exercise an influence which goes abroad through the earth in ever-widening circles and does a work for man and God which will be known when all things shall stand revealed upon the great Accounting Day.

Selfish irritability is a short cut to misery; but patience that lives, not for self, but for the good of our fellow-men through supernatural charity, confers strength and fortitude and leads, even here on earth, to the possession of peace and happiness. When God appeared in visible form and walked our sinful earth, He was meek and humble of heart, and He came, not to be ministered to, but to minister to human beings, the work of His own hands. It is not much to ask that we should not look to be waited upon by our fellows, but should, for His sake, serve one another in patient love.

Many well-intentioned people praise the power of Divine grace and say rightly that with it we can do all things in the spiritual life; but in practice they seem to believe that grace is to accomplish the work without giving them any trouble. For instance, they pray for humility and patience, and there they stop, as if they had done all that could reasonably be expected of them:—grace, forsooth, is, in some mysterious fashion, to make them humble and patient, even though they expend no serious efforts to acquire those virtues. Indolence, or lack of will, occasions this mistake. One may have a giant's strength, but if that strength is not exerted, the objects for which it should labor will never be attained. Supernatural power also, which is infused into the soul by grace, will remain unutilized, unless the soul thus blessed sets about doing effectively the works for which it is given.

Everyone wins salvation by prayer for God's grace and by coöperation with that grace in the observance of the Commandments, in the practice of Christian virtue. A true Catholic who is zealous for the spread of the Church sets about the propagation of the faith in the most efficacious way when he shows forth in his

own character the salutary fruits of Catholic teaching. This truth is but little borne in mind nowadays by many who look upon themselves as Catholics, but who in important particulars are a source of disedification, not to speak of downright scandal, to non-Catholics. Pope Pius IX said in one of his last allocutions (1877): "Here is the reason why there are such evils in Europe, we ask and we do not act, we implore the help of Heaven and we neglect doing what pleases God. Conduct of this nature involves a contradiction, and must result in failure. I see in many places and in a great number of kingdoms that people put much confidence in prayer and expect that prayer alone will remedy all evils. People ask everywhere with anxiety: 'When shall we see the end of tribulations?' When? I will tell you when,—it is when to the prayers and acts of piety within the walls of churches you add the works accomplished outside those walls."

M. Watson, S. J.

Melbourne, Australia.

THE FREQUENTATION BY CATHOLICS OF NON-CATHOLIC SCHOOLS.

The Catholic Bishops of England have just issued a joint and authoritative pronouncement on the subject of Catholic parents sending their sons and daughters to schools other than Catholic ones. The unanimous declaration of the Bishops is as unequivocal as it is timely, and in reproducing the full text here, we do so all the more willingly because the conditions in America are very similar to those in the country for which the document was drawn up.

The Bishops' Declaration.

1. We desire to call the attention of all Catholics to the grave departure from Catholic teaching and tradition, and to the very serious dangers to Catholic faith and spirit which are involved in the placing of Catholic children, of whatever class in life, in non-Catholic schools. Owing to the usually proximate nature of these dangers, it is, under ordinary circumstances, a grievous sin on the part of parents to expose their children to such risks, and this has been expressly declared in the Instructions of the Holy See and the Bishops of this Province. There is, not infrequently, also a grave sin of scandal; for when Catholics, and especially those in a prominent position, make use of non-Catholic schools, they affect injuriously the whole Catholic position,

leading many to follow their example, and making it increasingly difficult to provide, maintain, and improve, our own schools and colleges.

2. We recognize, indeed, that in some rare cases where no other means of entering a particular profession can be found, parents may be justified in exposing their sons and daughters to such risks, provided that they take all possible precautions to render them remote; but we declare that these exceptional cases in no way justify a like course of action where preparation for a career in life may be obtained without any similar necessity of attending non-Catholic places of education. The social advantages to be gained at certain schools manifestly do not constitute such a necessity.

3. No individual priest or confessor is entitled to decide where necessity of this nature exists, but the matter is one to be referred to the Ordinary of the diocese for his counsel and judgment.

4. We call again upon the clergy and laity alike to support by every means in their power our existing schools of all grades, and to make every effort to increase and improve them, and especially to establish secondary day-schools in large centres of population.

5. We appeal to our flocks to adhere faithfully to those principles of loyalty to Church and faith for which their forefathers made so many sacrifices, not only to worldly position and success, but even of life itself.

(Signed)

† Francis, *Archbishop of Westminster.*
† John Cuthbert, O.S.B., *Bishop of Newport.*
† Edward, *Bishop of Birmingham.*
† Richard, *Bishop of Middlesbrough.*
† Arthur, *Bishop of Northampton.*
† Thomas William, *Bishop of Hexham and Newcastle.*
† William, *Bishop of Leeds.*
† Charles, *Bishop of Plymouth.*
† Thomas, *Bishop of Liverpool.*
† Francis, *Bishop of Menevia.*
† Samuel, *Bishop of Shrewsbury.*
† Robert, *Bishop of Nottingham.*
† John Baptist, *Bishop of Portsmouth.*
† George Ambrose, *Bishop of Clifton.*
† Louis Charles, *Bishop of Salford.*
† Peter, *Bishop of Southwark.*

August, 1905.

Some of the reasons which may be supposed to be behind this united and authoritative declaration of the Catholic Bishops of England are admirably presented by the Editor of the London *Tablet* in the issue of that journal of September 16, from which we may be permitted to cull some pertinent considerations. His reflections have to do in the main with the case of boys' attendance at non-Catholic Colleges. Without pretending to say that the Catholic pupil may find in our secondary schools equal opportunities in the way of scholarships, equipment, "social manners," and other admittedly secular advantages, the writer recalls the fact that our religion has not changed its character of being one of sacrifice, and that where we are given the choice between the temporal and the eternal, it is the latter to which we must turn. He then proceeds to say:—

"Or again, let the matter be looked at from a slightly different point of view. What is the sort of result that a Catholic parent looks for as the outcome of his son's education? What sort of a man does he want his son to be? Surely if we are in earnest, if we value the inheritance that has been preserved for us 'in spite of dungeon, fire, and sword,' we want our boys to grow up into men who in all things and in every department of life will give to God the first place; men with whom it is a settled conviction that they have been sent into the world, not primarily to make a fortune or name, but to serve Him and carry out His will; men who have an inward sense of the truth that no evil in the world can be compared to the evil of sin, and that no happiness in this life can be put into competition with the happiness of faithfully and generously serving their Creator and Redeemer. We want them to be men with whom it is a fundamental principle that earthly possessions are put into our keeping as a sacred charge or trust to be administered according to the good pleasure of our Divine Master; men who understand that God invites and the Church most earnestly needs their active coöperation, according to the measure of their gifts and opportunities, in the great work for the execution of which she was first founded. We want them to be men who have some appreciation of the magnitude of the mischief wrought by the so-called Reformation, and to whom no consummation is more devoutly to be wished for than the return of their fellow-countrymen to the faith of their fathers and of ours. We want them to be men conscious

indeed of their high calling and destiny, but no less conscious of their own weakness, and of their need of all the helps that a genuine and earnest priest and the diligent frequentation of the Sacraments (so earnestly recommended by the present Holy Father and his predecessor) can afford. We want them to be men in whose eyes the frivolity of modern worldliness is contemptible, and its rampant selfishness abhorrent. We want them to be men whose lives and conduct are modeled on the maxims laid down in the Sermon on the Mount, to whom the Beatitudes are a reality, and for whom—whether they have the strength to embrace them or not—the evangelical counsels are the expression of the highest ideal of life. If we do not want all this, or something like this, for our boys, this first and foremost, and if all other aims be not subordinated to this,—then we may have reason to ask ourselves whether we have adequately apprehended the plain teaching of the Gospels, or—assuming that we have done so—how far our Christianity is genuine and whole-hearted."

Here we may ask ourselves whether or not this is the kind of young man whom the non-Catholic schools of England or of the United States are in the least likely to turn out?

"Are Catholic youths educated in these schools likely to be men who will 'seek first the Kingdom of God,' when they see clearly enough that their own parents rate other things more highly? Are they likely to acquire a deep sense of their responsibility in schools of which may be truly said—as we learn from the present Headmaster of Eton — that 'as compared with the amount spent on indulgence,' much of it (as he points out) of a harmful and demoralizing kind, 'the total given in charity by school-boys is a beggarly pittance?'[1] Are they likely to imbibe a spirit of deep piety among a crowd of boys in whose eyes any outward expression or manifestation of religious feeling is 'bad form'? Is their virtue likely to pass unscathed through the ordeal of spending the most impressionable years of their lives in an atmosphere which—by the admission of those who have the best means of knowing—is tainted with foul corruption?

"To ask this question is by no means to overlook the fact, which must be gratefully acknowledged, that there are headmasters and housemasters who are unsparing in there efforts to keep in check an evil to which we can only allude, but which it would be the merest affectation

[1] Lyttelton, *Mothers and Sons*, p. 104; *cf.* pp. 74 ff. London, 1892.

to ignore. That notwithstanding all these efforts the evil flourishes, is but the natural result of the lack of those means of grace and those powerful safeguards which are afforded by the sacramental system of the Catholic Church. That for Catholic boys in *some* non-Catholic public schools a more or less frequent access to the Sacraments is possible we do not of course deny. But this does not affect the truth of the statement that the bulk of the scholars, not being Catholics, must needs live without these helps; with consequences such as cannot be here described. And even for the Catholic scholars in many of these schools the facilities for approaching the Sacraments and for receiving religious instruction, are very far indeed from being all that could be desired. Instances may no doubt be found, and quoted, of boys who have come through all these dangers without any serious lapse, just as some of the martyrs of old passed unsullied through the grossest temptations deliberately contrived by their persecutors. Instances, on the other hand, might, of course, be alleged of boys who, notwithstanding all the helps and safeguards of a Catholic school, have lamentably fallen away. But it is only the shallowest reasoning that could draw from cases such as these the conclusion that it is lawful for a Catholic parent to expose his son to such dangers—dangers which threaten the most delicate of the virtues—as must confront him in a non-Catholic boarding school whether 'public' or private.

"If in these schools the dangers to a boy's virtue are great, the perils to which his faith is exposed are hardly less serious. It is not that he may be expected, during the years of his boyhood, to renounce the profession of his faith, but the seeds of future unfaith or indifferentism will too often be found to have been sown in those early days with disastrous results in after-life."

What weight, in view of fundamental considerations such as these, can the alleged social and academic superiority and advantages of the great non-Catholic, so-called non-sectarian or other, colleges and universities, offer to the honest Catholic? Let it be freely granted that, *ceteris paribus*, the fact that a young man has received his schooling at one of our leading non-Catholic colleges confers on him, on his first entrance into life, a certain *cachet* of relative distinction among his fellows.

"But who can doubt that in the long run a man's worth will be appraised no more by his school than by his ancestry, and that it is by

his own deeds and words that he must stand or fall? And in the case of a Catholic youth the question may pertinently be asked, whether even at the outset of his life he will be more esteemed by men whose judgment is worthy of serious consideration, because he has been educated at a great public school, or because he, or his parents on his behalf, have been ready to make a sacrifice of social distinction for the sake of principle? And again, let it be conceded for the sake of argument that 'society manners' may be more surely acquired in one of our great public schools than at the Oratory or Downside, at Ushaw or St. Edmund's, at Stonyhurst or Beaumont; no one who has read Newman's description of 'polished ungodliness' and of its 'bad imitation' can forget that 'society manners' may be, and sometimes are, little more than a superficial veneer which thinly covers an inner core of pride and selfishness and sin. The manners of the true Christian gentleman have their only sure and solid foundation in humility and charity, and in respect and consideration for all, from the humblest to the highest. How carefully these foundations are laid in our Catholic schools those know well who can speak from experience. How they are laid (or not laid) in the public schools of England may in part be learned from a score of school stories written by admirers of the educational system under which they have themselves lived. As regards the academic advantages of education in the great public schools, though we do not deny their existence, it is assuredly not desirable to exaggerate their extent. That these schools are more richly endowed and have many inducements to offer in the way of university scholarships cannot of course be disputed. And it is for this very reason that we have insisted mainly on the duty and counsel of readiness to sacrifice temporal gains for the sake of the eternal interests of our boys. But — apart from financial considerations — in a comparison, for instance, between Eton and the Oratory, or between Harrow and Downside, or between Rugby and Stonyhurst, account must be taken not only of the absolute numbers of the scholars, but of their ages and of their state of preparation at the time of entering their respective schools. If due allowance be made under these heads, then the results of public examinations will be found, we think, to show that the best of our Catholic schools (including others besides those which have just been mentioned) compare not too unfavorably with their non-Catholic rivals. That there should still be some disparity is only what was to be expected from the circumstance that,

until quite recent years, a university education had not been within the reach of Catholics, whether clerical or lay, who were destined for the work of teaching in our schools. But whatever the extent of the disparity may be, and however desirable it may be, and is, that our Catholic secondary schools should improve—as they are in fact steadily improving—their teaching staffs, their equipment, and their methods; the fundamental principle remains, that social and academic advantages—whether real or partly imaginary—ought not to be allowed to enter into competition with the manifest religious advantages of a Catholic education. Their lordships, the Bishops, have very rightly taken their stand on the ground of duty and of strict obligation. If we have dwelt rather on the consideration of what is right and becoming on the part of a Catholic parent, this has been only in order that we might enforce by reasons of congruity what has been already authoritatively laid down as a matter of law and precept. The old maxim: *Noblesse oblige!* may well be invoked in aid of the most cogent and stringent prohibitions. *Noblesse oblige!* Can we forget the fact that, for the space of two weary centuries, those of our ancestors who were staunchly true to the ancient faith sent their boys overseas, often foregoing the sight of them during the whole of their school-days, rather than forfeit for them those very blessings of a sound Catholic education which some of us are tempted to rate so lightly? Can we forget that more than one of our schools in this country [England] (Ushaw and St. Edmund's and Stonyhurst) have a history reaching back through days of exile more than three hundred years, a history which—in all that is truly glorious—may well vie, to say the least, with that of any non-Catholic school in the land; and that of the more modern foundations one is distinguished by its connection with the great name of Cardinal Newman, while others have taken over and assimilated in substance, the traditions of their elders! Nor are those traditions to be despised; for putting aside sundry varieties of method, they are all based on the principle that the maintenance and cultivation of solid virtue and of genuine piety in boyhood is the best preparation for the temptations and dangers of later life; and that to expose a boy prematurely to these temptations, on the plea of strengthening his character, would be as foolish a proceeding as it would be to remove the railings which protect a young sapling on the sidewalk of a populous thoroughfare.

"But for the great majority of Catholic parents it will be enough, we may hope, that the Bishops have spoken, and have expressed themselves in the plainest language on the subject."

THE LAST ROSE OF SUMMER.[1]

ULTIMA ROSA.

I.

Aspice ut aestatis pulchrae rosa sera moretur,
Jam sociae siquae fuerant, periere venustae—
Nullum germen adest subolis nec flosculus ullus
Qui rubeat voltu reddat gemitusve vicissim.

II.

Culmine non ego te patiar languescere solam,
Sopitas inter Veneres tu carpe soporem;
Sicque tuis foliis spargo pius, ecce, rosetum
Qua comites, eheu, leto sine odore quiescunt!

III.

Mox ego te comiter cum dilabantur amici,
Ac Veneris gemmae e nitido sint orbe caducae;
Marceat ingenuum, fugiat si pectus amicum,
Quis colat immitem terrarum hunc unicus orbem?

P. F. O'BRIEN, M.A.

St. Thomas College, Merriam Park, Minn.

[1] 'TIS THE LAST ROSE OF SUMMER.

'Tis the last rose of summer
Left blooming alone;
All her lovely companions
Are faded and gone;
No flower of her kindred,
No rose-bud is nigh,
To reflect back her blushes,
Or give sigh for sigh.

I'll not leave thee, thou lone one!
To pine on the stem;
Since the lovely are sleeping,
Go, sleep thou with them.
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates of the garden
Lie scentless and dead.

Soon may *I* follow,
When friendships decay,
And from Love's shining circle
The gems drop away.
When true hearts lie wither'd,
And fond ones are flown,
Oh! who would inhabit
This bleak world alone?

Works of Thomas Moore. Houghton, Mifflin & Co. 1888.

PÆDAGOGICA.

Criticism of our Catholic Schools.

Indifference about the work of an institution forecasts its inevitable destruction. Self-complacency brings on a like result; but perhaps more fatal than either are pessimism and half-hearted confidence in what the institution can do or is doing.

Among Catholics are some who are indifferent and self-satisfied, and not a few who assume a hypercritical, destructive mental attitude toward Catholic educational institutions. It is a commonplace that destructive criticism calls for intellect of no very high order. Given a fairly keen perception, together with the belief that the world is out of joint, and one has the proper qualifications. But such equipment is meagre indeed for one to aid in the development and strengthening of an educational system. To appreciate what is actually done by our educational institutions there should be a knowledge of what can be done and ought to be done. Still more—following closely the pointing out of the defects—there should be the ability to propose a remedy and the willingness to aid in its application.

Catholics know the shortcomings of their own educational institutions. They regret that some of them are not more efficient. The discouragement is aggravated by the reiterated claim of superiority on the part of non-Catholic institutions. Yet how many persons have the data sufficient in fulness and accuracy to warrant a just judgment as to the weaknesses of Catholic institutions and the strength of non-Catholic institutions!

Before invidious comparisons are made, one should be quite sure of what both educational systems are doing. The honest non-Catholic educators who are familiar with the educational output of the secular schools are not unduly enthusiastic. Perhaps if our acquaintance with the secular schools were as thorough and complete as that which we have of our own, the opinion of our own might be materially modified. This by no means implies that we should condone our weaknesses. Because secular schools may not be living up to their supposed efficiency, no plea is made for an indulgent view of Catholic schools.

The wise policy in our educational efforts is to work along

constructive lines. The mere pointing out of defects—perhaps the magnifying of them and the making of invidious comparisons as to the relative efficiency of Catholic and non-Catholic schools and colleges—will never place our educational system where it ought to be. Indeed, in the work of education we should be filled with courage and enthusiasm.

True, we have not always magnificent buildings and the splendid equipment of the secular institutions. Perhaps, too, some of our teachers have not the special professional training of the secular teachers; but there are elements of power in the work of the religious teacher of which the secular teacher has little acquaintance. These count decisively in the summing-up of what an educational system is accomplishing.

We should be diffident, not self-satisfied; optimistic, not pessimistic; zealous, not indifferent. We should be honest in the recognition of our weaknesses, earnest and thoughtful as to the best ways of using our power, and determined to spare nothing either in means or personal endeavor. Above all, we should have an unwavering loyalty and confidence in Catholic education.

We are sure of the basic principles of our educational system. We know the purpose of our work. The only serious problems are what are the best and wisest ways to make our principles effective.

The Value of Teachers Visiting other Schools.

The Mosely Commission came to study the educational work of America. The purpose was laudable, but it is doubtful whether the official findings of such a commission have much value as a reliable, trustworthy, accurate scientific authority on education in America.

The same might be said of all commissions of a like character. The very nature of their inspection allows nothing but a superficial examination and forbids that thorough, broad study a subject so vast and important demands. Of course such commissions always acknowledge that their study is more or less superficial, and ask that their conclusions be received accordingly; but, unfortunately, in spite of this disclaimer, their judgments receive from the undiscerning the same credence that is accorded to the

statements of those who devote years to the subject. We would not say that the well-meant endeavors of such a body are valueless. Undoubtedly certain notions are gathered, suggested by the contrast between what the members already know and what they see for the first time.

Their example, however, of crossing the ocean to learn something of a system of education different from their own, calls attention to the wisdom of the teachers of one community seeing what the teachers of other communities and the teachers in the secular schools are doing.

The characteristics of our religious communities are their continued existence, their conservatism, their preservation of traditions, and the love of the members for the community. Some of these elements of strength also become sources of weakness. If the traditions transmitted, *e.g.*, methods of teaching, are always of the right kind, then the members possess a rich inheritance; but if the traditions are of the wrong kind, the consequences are disastrous, and the evil is aggravated because of the tenacity with which the traditions are adhered to.

A partial protection against this danger is found in the visiting of strange schools and the observing of different methods. Rarely is such a visit without fruit. It stimulates, helps, and encourages. It broadens narrow, contracted, and self-centered views. It is to be regretted that the practice is not more common among our teaching religious.

The President at Wilkes-Barre.

On August 10, 1905, President Roosevelt visited Wilkes-Barre, Pa., at the invitation of the Catholic Total Abstinence Union of America. Thousands assembled to greet him on the river common. In plain, civilian dress, with no escort other than a few citizens, the President passed through the throng, along the narrow opening made for him, to the platform. Active, energetic, a type of manhood strong and powerful, he gave unmistakable signs of his keen enjoyment in meeting his fellow countrymen and grasping their hands.

His turn to speak came. The multitude at once listened with the closest attention. Many wholesome truths he uttered. But

when in stirring tones that reached far and wide, he declared his admiration for the man who claimed his rights and manfully and courageously defended them against tyranny and injustice, one realized the changed conditions in the world. Go back through the ages and conjure up, if possible, a ruler of a great nation, standing before his people, and expressing his high esteem of those who would assert and defend their rights and privileges as freemen. How marvellous the progress of the human race when the head of a mighty nation thus addresses the people!

Sometimes the heart grows sick when are seen the conditions of the modern world,—the corruption of our political life, the ease and flippancy with which the marriage tie is formed and broken, the breaches of public and private trust. But the eyes of the pessimist will be opened and the heart of the optimist strengthened when is studied the full significance of the scene that took place on the river common at Wilkes-Barre on that eventful August afternoon.

Catholics Attending Non-Catholic Schools.

The old question of Catholics attending non-Catholic educational institutions is under discussion at present in England. Extreme, conservative, and lax views are getting a hearing in the columns of the London *Tablet*. The discussion, "so far, perhaps," says the *Tablet*, "has developed more heat than light." The topic is a very practical one for the Catholics of the United States. While the Church has legislated clearly and specifically on Catholic education, thousands of children are attending public schools, a small number are attending private schools, and a few no doubt may be found in sectarian institutions.

One aspect of this subject might here be touched upon. The opponents of Catholic education interpret the attendance of Catholics at non-Catholic schools as a sign of dissatisfaction on the part of the laity with the position of the Church on education. That such a conclusion is unwarranted is clear to those who know *all* the facts in the case. First, it may readily be admitted that certain Catholics are not in harmony with the Church's expressed will in regard to education. But the claim that the Catholic laity as a body are not loyal and obedient in this

question is contradicted flatly by the object-lesson of generosity and self-sacrifice which the Catholics of America are giving to the world in the support of Catholic schools. There are many reasons why Catholics are found in non-Catholic schools. Let us mention a few of them:—

1. In sparsely-settled districts a Catholic school is impossible.

2. In certain small towns Catholics are so few that their resources are inadequate to build and support a school.

3. In places where Catholics are numerous, the debt upon the church property, for some reason or other, is so great that a school cannot be started. Common prudence dictates that a pastor should not increase a burden already too heavy.

4. In large cities where ground is valuable, newly organized parishes can do little more, for years, than to provide a humble church and a suitable pastoral residence.

5. In certain parishes the school accommodations are inadequate for all the children. Circumstances often prevent a pastor making proper provision for all, with the result that perforce some attend the public schools.

6. The school accommodations may be adequate, but the expenses become so burdensome that a pastor limits the attendance in order to keep within his resources.

7. In certain districts the Catholic population has a pronounced majority, the environment is Catholic, and hence neither priest nor people feel the imperative need of a Catholic school.

8. Certain Catholics attend the public schools in order to prepare more directly for teacher's work.

9. Certain Catholics attend the higher non-Catholic schools because the Church has not been able to provide free higher education.

10. Other Catholics attend the secular high schools, colleges, and universities because Catholic schools of a higher character are not near at hand. Some Catholic boys who live at home, are able to pay for tuition. They are not able to bear the expense of tuition and boarding away from home.

11. A pastor may be indifferent on the subject of Catholic education; his people reflect his attitude toward Catholic schools, and hence send their children to non-Catholic institutions.

12. Certain Catholics imagine that the secular school is superior.

13. Other Catholics look to the social advancement of their children and think that this can be brought about by sending them to secular institutions.

When these reasons are given due consideration, it will be quite intelligible why thousands of Catholic children attend secular schools. Many thousands are there with a sufficient reason, and comparatively few are there in open defiance of the legislation of the Church.

Two Factors in the Primary Training of Religious Teachers.

The teaching body is the immediate cause of the efficiency of our schools. The two agencies that make for a good teaching body are the novitiate and the local superior. The novitiate does much of the training; the local superior perfects it, as actual contact with the schoolroom shows its weaknesses. Possibly, a teacher with a strong individuality may succeed without special help either from the novitiate or the local superior; but as a rule the teacher fails when the full measure of training is not given by these two agencies.

The dominating spirit of the novitiate is the mistress of novices. Hence it is imperative that the most fit should be chosen for that position. The qualifications are manifold. Neither piety nor scholarship alone is sufficient. There should be a combination of intellectual capacity and moral excellence. There should be piety,—solid, sensible piety; scholarship that will command the respect and confidence of the novices; knowledge of human nature, used with tact, judgment, and common sense; spiritual earnestness that compels novices to realize that character is an absolute requisite in those who undertake the work of education.

Catholic education is successful in the degree that it sends forth real men and women. This result can never be achieved unless the teachers possess character in the sense in which the term is here used. The teacher leaves her impress upon the children. Not less so does the mistress of novices upon her subjects. If the influence of the teacher is indifferent or harmful, the evil is restricted to the children under her charge. But if the

personality of the mistress of novices does not show positive results, a whole community, directly, in its teachers, is affected, and thousands of children indirectly through the teachers. It might be difficult, but it should not be impossible, to find the proper person for mistress of novices. But there is no question that the choice is of vital importance to a community.

Catholic Educational Association.

Members of the various teaching communities were present in large numbers at the conventions, in New York and St. Louis, of the Catholic Educational Association. Observing non-Catholics commented on the non-participation of these religious in the proceedings of the convention. It is true, some of the Christian Brothers took part in the discussions, but the women teachers said nothing. There is no unanimity of opinion as to the wisdom of our nuns being heard on public occasions. But it is a pity that either custom or community regulation prevents these educational meetings profiting from the broad, sound views which many of the cultured, well-equipped religious teachers have on educational subjects.

The want of due proportion in the space given to news of different kinds is often manifested by the newspapers. Matters of vital importance are passed over, while trifles are made conspicuous. Many pertinent illustrations may be pointed out in this respect.

The Catholic Educational Association met in New York last July. Its proceedings were of deep interest to the great Catholic body of the country. The Associated Press hardly noticed the event. In contrast with this contemptuous treatment one may read the following item of news:

"———, the great weight-thrower, now repudiates ———, and announces that he will reënter ——— University." The comings and goings of an individual who is little more than a mass of bone and muscle are thus heralded through the country by the Associated Press. One of the prominent newspapers of a great city deems the announcement worthy of a place in the column where is summed up the news of the world.

On this point why should not Catholics demand of local papers

the reason for the ignoring of an occasion like the convention of the Catholic Educational Association? Persistent protest will stop the discrimination. The local papers will compel the Associated Press to be impartial in its purveying of news. The Associated Press has much of the character of a public utility and cannot be absolute in its judgment of what should be noted or passed over. Due consideration should be given to the reasonable wishes of all classes of citizens. In the selection the sensational character of the news should be the last reason, though unfortunately it is often the only reason.

The Curriculum of the Elementary School.

In New York for some time there has been carried on, with no little feeling, a controversy as to the curriculum of the elementary schools. Communications in the newspapers from teachers, professional and business men, and from parents, seemed to indicate a widespread dissatisfaction with the educational results the public schools are showing. Frequently it was asserted that the pupils were deficient in the essentials, and their indifferent writing, spelling, and arithmetic could be attributed to the unwarranted prominence accorded to the so-called "fads and frills."

To prove the extent and force of the reputed, unfavorable popular sentiment, the advocates of the more comprehensive course appealed to the public for an expression of opinion. The response, it was claimed, left no doubt that the vast majority of parents were in favor of the supposed over-crowded curriculum.

The agitation however continues, but the New York letter of the Philadelphia *Ledger*, August 20th, indicates that the Board of Education has determined upon some modifications in deference to the persistent complaints about the course of study and from the conviction that a change was needed.

"That there is much in the system of instruction in the New York public schools that needs to be changed is confessed in the practical efforts proposed by the Educational Department for its improvement in the coming winter. . . . Among the 'studies' that are no longer to be compulsory for boys, strange as it may seem, is sewing. Boys have been taught sewing heretofore when they were in the same classes as girls, and, according to Mr. Walsh, have shown a great interest in this

classically feminine accomplishment. The assistant superintendent adds gravely: 'But it has been thought best, so far as the boys are concerned, to eliminate that study from the course.'

"Music will be taught hereafter as an art, and not merely as something to talk about. More stress is to be laid upon actual singing and less upon theory. Heretofore arithmetic has been omitted during the seventh year, while algebra has been taught alone. The effect of this omission upon the scholars is found to be bad, and arithmetic will hereafter go hand-in-hand with algebra throughout the course."

The Annual Institute of Catholic Colleges, Academies and Schools of the Ecclesiastical Province of Oregon.

The Most Rev. Archbishop Christie opened the first session of "The Annual Institute of Catholic Colleges, Academies, and Schools of the Ecclesiastical Province of Oregon" on the morning of July 24, and closed the session on the evening of July 29. The Institute more than realized the expectation of the most sanguine of its promoters. There were more than 200 members in attendance, representing sixteen different teaching communities. There was not a dull minute in any of the sessions. Every moment of the time not occupied by the lectures was filled with animated discussions. Dr. T. E. Shields gave twelve lectures on the Psychology of Education. Mrs. B. Ellen Burke presented special methods in Reading, Geography, and Catechism. The teaching of Music to primary and grammar grades was ably handled by Frederick E. Chapman, of Boston, Mrs. Ida M. Fleming, of Chicago, and Miss Letha G. McClure, of Leland Stanford University.

THE NATIONAL EDUCATIONAL ASSOCIATION.

Two significant phases of current educational controversy were defined in the incidents of the recent annual sessions of the National Educational Association, at Asbury Park (July 3–7).

I.—Centralizing the Government of the Association.

A democratic policy in the government of the Association versus a policy of centralized power was the issue raised at the

business meeting where a considerable element among the active members, led by Miss Margaret Haley, opposed a spirited resistance to the proposed new charter and by-laws. This body had one year previously appointed a committee with instructions to take such steps as were necessary to continue the corporate existence of the National Educational Association, whose charter expires in February, 1906. This committee brought in a report recommending a new charter and by-laws to be obtained under an act of Congress.

Miss Haley, President of the National Federation of Teachers, rising to a point of order, objected to this report on the ground that it was outside the province of the committee to recommend such measures as would practically discontinue the existence of the present Association, and incorporate another under a new name, enlarging the powers without defining the status of the National Council, which is at present merely a department of the Association. Miss Haley's objection was filed with the Secretary. Mr. Maxwell, President of the Association, ruled against the point of order. Miss Haley appealed from the decision of the chair. Mr. Maxwell on a *viva voce* ballot declared the chair sustained while Miss Haley was asking for a division. Miss Haley then gave notice, which was ruled out of order, that she had power of attorney from more than fifty active members of the Association to institute legal proceedings to prevent the committee from taking any steps to discontinue the corporate existence of the present body.

In interviews published in the New York papers of July 10, Miss Haley compared the methods of the controlling element in the N. E. A. to those recently exposed in the investigation of the Equitable Life Insurance Company. The Association has invested funds to the amount of $150,000. In the opinion of Miss Haley and her followers the N. E. A. needs to be "neutralized."

II.—Fads versus the three *R*'s.

On the programmes of the general sessions the claims of the three *R*'s as opposed to the so-called educational "fads" gravitated naturally toward the central position of interest. Mr. Maxwell, in the opening address, made a plea for those subjects

and methods in education which are known to the disaffected as "fads."

Mayor McClellan addressed the convention on "The Standard of Local Administration." His speech however did not deal with problems of administration, but with the subject-matter of education, which tends in his judgment to become impracticable through the introduction into the school curriculum of Art and Industry under the form of domestic science and manual training.

The newspapers gave much prominence to the opposing views of the mayor and the superintendent, observing with truth that each was applauded by apparently the same audience.

Meanwhile, a large group of the more thoughtful teachers were assembled in the Department of Manual Training, where Mr. Frank H. McMurry, Professor of the Theory and Practice of Teaching in Columbia University, was conducting a valuable discussion of the subject "How can Class Teachers be educated to the value of Manual Training?"

Manual Training, including the household arts, is at the present moment the typical fad. Music and drawing have safely weathered the storm of opposition. The ridicule of the reactionary critic is directed no longer against the painting of purple cows, but against the sewing on of buttons and the hammering of nails.

Mr. McMurry believes that "probably the most pressing need in establishing Manual Training more firmly is fuller evidence that the subject contains a body of thought comparable in richness to that in literature, history, geography, nature study," and that "a second need is a real conviction that *expression* normally accompanies *impression* in the educational process." By way of meeting the first need he urges upon teachers of Manual Training to let "ideas dominate construction in such a manner that the child may not stop at the making of an object, but may be led into the study of the larger industry to which his work is related, and the human interests which are bound up with it; from the making of a box or the cutting of a garment to the field and the forest, the means of transportation, the factory and the sweat-shop."

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SAINT JOSEPH AND THE BRIDE.

Constituit eum Dominum domus suae et principem omnis possessionis suae.

Introduction.

When we contemplate the mysteries of the life of Our Blessed Lady, her antecedents and her subsequent grandeur in glory, her supreme dignity so absorbs the powers of the soul that any other subject, however closely connected with it, pales before its sublimity, and is apt to lose in our estimation the place which is properly its due.

During the first ages of Christianity this in a measure was the case with Our Lady's own personality. The fact of so stupendous an event having taken place as that of the Incarnation of a Divine Person, shed so great lustre around it that the Blessed Virgin was enabled to keep her own veiled and hidden life in the Church's bosom, until the appointed time should come that her august personality had to be recognized in defence of the great doctrine itself of the Hypostatic Union in Jesus Christ her Son.

In the same way, with regard to Saint Joseph, many more centuries were allowed to pass before his unparalleled office in the Divine economy became, as it were, revealed; and a yet longer time elapsed before it was considered fitting that this office should be recognized as the heirloom of the universal Church. Even now it is rather the office he holds as caretaker of the Family than his gracious personality, which has caused the popularity of his devotion; and, on account of his supposed subordinate position in the Holy Family, Saint Joseph is but little understood; and further, as one of the great mystic links of the chain which God caused to be, in order to unite the whole family of the human race to Himself, he is scarcely credited to be anything at all.

This may partly be accounted for by the very small esteem in which a perfectly guileless and simple nature is commonly held amongst us; and yet the truth lies in the fact that the more perfect a soul is the more uniform and simple it becomes; more like indeed to God Himself; for the beauty and perfection of a soul consist in its God-like tendencies, and not in its natural created gifts.

We have however no ground to go upon in supposing that Saint Joseph was not endowed with these natural gifts: but what we do know is, that all his gifts, whatever they may have been, were offered to and absorbed in the one supreme act of conformity to the Will of God; and this great perfection seems to imply others of which the sacred narrative deems it as unnecessary to take account as it does of the unsurpassed perfections of Our Blessed Lady.

Moreover, it would seem self-evident that, in coming into His creation, God would not merely select, but would form in a special way the holy soul who would have the charge of His early days and of His youth, and be His companion and master in home-life for thirty years. Also, it could not be otherwise that for the Mother of His Sacred Humanity He would provide a guardian after His own Heart, worthy in every respect of the great dignity of being her spouse, and, in order to that, we must necessarily rise to a conception far above our ordinary experience of the dignity of men.

In Saint Joseph we regard ordinary human nature—by a divine prevenient grace corresponded with on his own part—elevated into a sublime union with God. We see a man perfectly humble, perfectly docile, enjoying supernatural illuminations and the special privilege of great purity of heart and intention, a man exhibiting that self-immolation to the Divine Will which is the one thing clearly defined about him. These are the very same characteristics which lay at the foundation of that House which Uncreated Wisdom had built for Himself and adorned with seven pillars in the immaculate nature of His Blessed Mother. It is clear that both the one and the other were designed and illuminated according to the mystic vocation of each, and the measure of their respective capacities, in consequence of which these two forechosen ones of God wrought together as one in that mysterious and divine dispensation of which the humble home of Nazareth was the early scene.

In no case can Saint Joseph be regarded as a subordinate in the Holy Family. The father of every family is the appointed head of it, and the sacred narrative witnesses to the fact that Saint Joseph was no exception to this law of Divine Providence. Every

father receives his mission from the Divine Paternity.[1] In Saint Joseph's case he was the actual representative of the Eternal Father, the adumbration of His invisible Presence, the instrument of His Paternal Authority.

The most really remarkable fact about it is that Jesus and Mary were both subordinates in that family circle, Jesus Himself being the more subordinate of the two. In order to fulfil all justice, and that the Family of Nazareth might to all times represent the human family, the mystic was carefully hidden under the veils of childhood and of womanhood. For Jesus was come to suffer as a man; and from infancy and childhood to youth and manhood, He lived under the law of obedience; and Mary, as His Mother, shared His lot and with Him suffered all that falls to that of the children of Adam and Eve.

Saint Joseph was fully aware of his responsibilities and of their mystical nature, and he was evidently equal to their fulfilment. It may be asked, how so? The reply is that Saint Joseph was elected and raised into the highest order of created being to which human nature may arrive. He had been called to a contemplative life, and had followed its attractions until he had reached a certain sublime state of union with God which fitted him for an equally sublime vocation. We may therefore fairly conclude that Saint Joseph had reached the fortieth year of his life when called upon to be the spouse of the Virgin Mother of God. For God's ways with His creatures must be taken into consideration, and according to those ways Saint Joseph would be prepared, not by supernatural grace alone, but also by grace corresponded with in the natural order. For this purpose it would be necessary that the soul so chosen should in a manner win his way to a supereminent degree of purity, approaching as near as possible to the state of the unblemished innocence of unfallen nature. We know that, according to the degree of the divine union appointed for them, many saints have been so conducted; for whatever may have been the sanctifying graces which Saint Joseph received at his birth, he still must have had need (as far as we know) of the exercise of a devoted will in order to keep them untarnished. Saint Joseph in any case ranks at the head of those who have risen above nature to the very height of sanctity in order to be ready for the place

[1] Eph. 3: 15.

assigned him; and as no other soul was ever destined to such a sublime vocation as Saint Joseph, no other soul can have been raised to such a height of perfection as he.

I have said "as far as we know," because there are some who, appreciating very fully the conditions of Saint Joseph's vocation, are willing to believe that he, like Jeremias under the old dispensation, and St. John the Baptist under the new, was prepared for it by sanctifying grace before his birth. As this supposition has no foundation in tradition I cannot but think it appears to be a yet more beautiful display of Infinite Love, and more in keeping with the laws of that nature which He was about to raise to a dignity as far surpassing its first position in creation as the Fall had sunk it below that position, that this should not have been the case. The contrary would be only one more proof of the many-sided ways by which a soul may be, and had doubtless been, acted upon without interfering with its freedom of will: and in Saint Joseph's case it would be more to the Glory of God that he should ascend by steps, in which his natural will had a share, than if he had had no such opportunity. His work in life was to be supremely one of active obedience, *but in perfect union* with the intentions of God the Father. Our Lady having consecrated her immaculate nature to this same end, yet for the perfection of its office required a certain period of natural growth, and experience of the ways of God with man;—so it was congruous that he to whom as a man would fall the human side of this united vocation should have human experience—although, as we may justly consider, a sinless one—of the condition and trials of human life. Souls there have been preserved, as we believe, in their baptismal innocence; and that which by grace has been wrought in them would most probably be the portion of a soul who should be entrusted with the care and companionship of the Immaculate Mother and her Divine Child; and thus Saint Joseph would, as a man, equally with Mary, as a woman, be the prototype of perfection in both the active and the contemplative life; which states, in their perfection, being arrived at by a long period of practical experience and acts of sublime conformity to the Will of God, themselves would become the steps by which Saint Joseph merited the vocation to which he had been predestined.

A few pregnant touches in the sacred narrative reveal in Saint Joseph an habitual intercourse with the spiritual world, and from St. Dionysius the Areopagite we learn something of the elevation attained by a soul that lives habitually in a state of contemplation. "The Divine Cloud," saith he, "is that inaccessible light in which God is said to dwell.[2] To this he attains, and into it he is absorbed who has merited to know and see God; for by the very fact that he neither sees nor knows Him, he is more intimately united to Him who surpasses all sight and all knowledge, knowing Him to be above all which is the object of sense or intellect. In this way that wonderful man St. Paul writes that he knew God, at the same time that he knew Him to be above all knowledge and comprehension."[3]

Although not taken into the divine counsels as Mary was, Saint Joseph's position as a creature resembles hers in so far that he was called upon to be God's witness to the truth of the Hypostatic Union. His soul in its measure mirrored what her soul measured supremely,—viz., the exceeding purity of the Divine Nature, which purity in him enabled him to live, as it were, on the confines of Heaven. He was as a result perfectly able to estimate the exquisite beauty of the soul of Mary, and to perceive how very much nearer to God she was than he. This would not in any way interfere with the performance of his duties as reputed father to her Divine Child, nor as master in the Family. Although their daily bread depended on the work of his hands, he made no demur when commanded by divine illumination to flee with his precious charges into a distant land. In the spirit of docility and of union with the Divine Will, all natural judgment was laid aside. We do not hear that Mary's opinion was asked, nor that the instruction was given to her any otherwise than by the mouth of Saint Joseph. At his bidding alone, we are taught to understand, she rose up quickly in the night in order to preserve her Divine Child from the snares of Herod.

The last we hear of Saint Joseph is in connection with the touching glimpse we have of the Holy Family on the occasion of the three days' disappearance of the Divine Child when He was twelve years old, and of His being found in the Temple in the

[2] I Tim. 6: 16; Ecclus. 43: 23. [3] Rom. 11: 33.

midst of the doctors. The docility of Saint Joseph's simple life was now to be practised by the Son of God Himself. At His Mother's bidding He returned to Nazareth with His parents, and for the next eighteen years was subject to them. Such was Saint Joseph's earthly reward. He who had lived by obedience as Mary had done, was, with her, obeyed by Jesus. We now hear of no more illuminated commands for Saint Joseph, but his whole life was the expression of God's Will in human action. His whole life therefore, down to the most trivial detail of it, was an illuminated life, a life hidden in God.

Saint Joseph as well as Mary, as well as all who lead true lives according to the design of our nature, lived two lives, two distinct lives; yet in such perfection of harmony that the outer was but the reflection of the inner, and became sublime by its union with it.

Thus in Saint Joseph we may see possibilities which were never called into action, and for this reason we should make little moment of the state to which our Lord elected to belong. In Him we see human nature deified. In Mary we see the reflection of Jesus, but remaining human only. Neither Jesus nor Mary belonged to our fallen state; Saint Joseph, however, did belong to it, and we may suppose that he possessed the perfections of soul and body belonging to it, since their existence would be congruous in one whose relations with the perfection of deified human nature were of the most inexpressibly sublime order. It was for the general good of human kind, and as the most perfect way of taking upon Himself the debt of human nature, that our Lord condescended to come as He did; therefore it would seem equally congruous that since in Jesus the Godhead was veiled, and that in Mary the perfection of her union with the Godhead was also veiled, so in Saint Joseph the perfections belonging to his created nature were equally veiled from observation, and men saw indeed but the simple outcome of hidden perfection in each member of the earthly Trinity,—which perfection resulted in the life of domestic union, and a harmony of the happiest kind, to which all Christian families are called to aspire.

The following poem will, it is hoped, in some small measure serve to picture the "dear Husband of Mary" in a way which

shows the consistency of the essential character of the noblest human spirit which, we can readily believe, after that of His Virgin Mother, Divine Wisdom ever created; and that it may please her in whose honor it has been composed, is the humble prayer of one whom Saint Joseph has never failed to watch over through a long and weary pilgrimage.

I.

PRELUDE.

Sing we the praise of Saint Joseph,
The just, the chaste, the tried:
Shadow of God the Father
Over the Virgin Bride.
Though of a truant nature,
A vessel replenished with Grace,
Stands he in meekness awaiting,
Before the Father's Face.

Lo, at His footstool bending
In patience unsurpassed,
Each delicate quest attending,
In faith from first to last.
So let us sing Saint Joseph
And that mysterious Will
Which taught His privileged servant
God's secrets to fulfil.

II.

SAINT JOSEPH.

Less chosen than prepared by God to fill
The place assigned him by His sovereign Will,
The nursing Father's office to fulfil.

The Guardian of His Word to be alone;
And of His well-beloved, His Perfect One,
The Virgin Mother of His only Son.

A Spirit like a seraph's, which before
God's Presence-chamber watcheth evermore
To learn His Will, and, knowing it, adore.

A Silence like the atmosphere around
Th' Eternal Father's ecstasy profound,
Ere His Creation woke to sight and sound.

A Meditation from the Blessed Three;
A Theme of His essential melody;
A Dream!—the poesy of mystery.

A Lily from the garden of the Bride;
A Perfume, filling all the world beside;
A Veil by God's sweet Spirit sanctified.

A Soul mature; all tender, yet so bright
That Angels loved to hover in his sight
And whisper heavenly words for his delight.

A Shadow of the Eternal Father's Hand;
A hidden Lore which they could understand
Who moved obedient to his least command.

A glorious Saint! who, from the very deep
Of his acknowledged nothingness, could keep
The law of God while hearkening in his sleep,

That Unknown Will to learn—and doubted not;
But all accepted of the mystic lot
To him assigned in every time and spot.

III.

THE OBEDIENCE.

Long years had Saint Joseph waited
And watched before the Throne
In mystical communion,—
A life for God alone:
And now, twice twenty winters
Over his head had gone,
Nor ever had his virgin spirit
Craved a companion;

When lo, there cometh a summons,
To the sons of David's race,
A call from David's city—
A call to its holy place!

For an orphan of the temple—
As 'twas the law of heaven—
To a scion of her lineage
In marriage should be given.

They have come in due attendance
To Mount Sion's sacred shrine,
That they through prayer and fasting
May learn the Will Divine.
For mostly young and tender
Were they, and they marvelled all
With simple, strange emotion
On whom the choice should fall.

Each at the High Priest's bidding
Carried within his hand,
In token of his birthright,
A slender, withered wand.
And last of that procession
Was Joseph, whom the Lord
Had secretly enlightened
By an Angel's mystic word.

He had come in pure obedience
All selflessly and meek,
The portion of the kinsman,—
The Virgin Bride to seek.
He had come to do God's bidding—
Though he did not understand
The meaning of the secret
Of that mystical command.

IV.

The Rod of Jesse.

Now lo, before them passeth
A noble maiden, dight
With grace in all perfection
And clothed in virgin white.
Her golden hair is falling
In ripples 'round her feet,
And her moon-lit eyes are lifted
Toward the Mercy-Seat.

Her arms of alabaster
  Are crossed upon her breast—
'Twould seem, a very vision
  Had lulled her soul to rest!
She noteth not the princely
  And wonder-gazing band,
As though there were no suitors
  For her fair and queenly hand.

Her presence is a marvel!
  Each eye, absorbed, would seem
To gaze upon her beauty
  As a picture in a dream;
When, one by one, those suitors
  Around the vision fall,
And an awe-struck deep devotion
  Entranceth each and all.

Alone Saint Joseph standeth;
  And in her heavenly gaze
Sees naught but what she seeth—
  Hears naught but what she prays.
Her soul and his are drinking
  The same celestial light
Down-flooding from the gracious
  Throne of the Infinite.

And lo, in mystic union
  Their prayers together twine,
As the eyes of both are resting
  On the Mercy-Seat Divine.
Each understands the other's
  Unspoken, thrilling word—
"That which to Thee belongeth
  Be Thine Alone, O Lord!"

V.

SAINT JOSEPH'S LILY.

The wands of each are taken:
  Before the Ark are laid,
As the vision disappeareth
  Of that all-holy Maid.

And the High Priest saith: "To-morrow
At rising of the sun,
Ye shall come and learn God's answer
That His Sacred Will be done."

So, in the early morning
Those noble youths are there,
When each receives his token
Unchanged to his despair.
But the wand of holy Joseph,
Like Aaron's blossoming rod,
Bears a white and faultless lily
Before the Ark of God.

Then the Priest conducteth Mary
To th' elected husband's side,
Who from his hand receiveth
The sweet celestial Bride.
Each looketh on the other's
Transfigured, gentle face,
And each in the other beholdeth
A Virgin—full of grace.

VI.

Espoused.

Th' espousals ended, and the service done,
The Temple gates are passed, the guests are gone,
And those loved Brides of Heaven are now alone.

Saint Joseph breaks the silence: "I to thee
Be brother—Thou a sister unto me!
Behold my hand as pledge!"—Replieth she:

"He witnesseth before whose Face we stand,
The Lord! whose handmaid am I to command—"
Then bashful, takes the gently proffered hand.

A solemn gladness fills each humble breast,
Since both in God have found unbroken rest.
Each owns the other; both by God possessed.

For her, the veil hath been uplifted quite :
Her offering has been precious in His sight ;
For him God's service hath a fresh delight !

And thus they journey in simplicity
Toward her birthright's home in Galilee,
Each praising God in silent jubilee.

VII.

Home Life.

Two months of calm devotion,
Of home life sanctified,
Saint Joseph watches over
His beautiful young Bride :
And daily grows the worship
Of his pure, manly breast,
Perceiving how God's Spirit
Is by her soul possessed.

The winter passeth quickly
And giveth place to spring ;
The heavens are smiling o'er them
And earth is blossoming.
Still, silently Saint Joseph
His daily work approves :
It has another glory
By thought of her he loves.

She is ever like a vision
—Though she waits upon him still,
In the sweetness of her worship
In her working of his will.
No need to seek to find her—
She is ready at his side,
Like a well accustomed matron,
Not a new espouséd Bride.

For him she is the radiance
Of a persevering prayer ;
Her presence is its answer,
He hears it everywhere !

Yet never for an instant
Is the thought of God less free—
For the spell which draws him to her
Is her matchless purity.

In his simple way of thinking
She is the priceless gem—
Too beautiful and costly
For an earthly diadem.
So full of grace! So steadfast,
So meek, and yet so wise,
So careful, yet so prudent
In all she doth devise.

He asks the Almighty Father
For what great cause is he,
A poor and humble workman,
Her spouse elect to be!
But when he sees the kindness
That lighteth up her face
And all the sweet contentment
That addeth to her grace;

The thought of that fair lily
Which blossomed on his rod—
The fair and mystic token
Of the holy Will of God,
Cometh swiftly to his mem'ry
Where he worketh all alone
As he questioneth within him
About his peerless One!—

VIII.

Incarnatus Est.

The hour draws nigh; the gracious Mystery
Is ripe; Creation lifts her voice to be
At length from her enthralment dire set free.

A silence fills the universal bound;
The choirs of heaven the crystal sea surround
And veil their faces, bowing to the ground.

The purpose of the thrice All-Holy Trine
Prepares to be fulfilled: the Word Divine
Awaiteth to accomplish His design.

And why awaiteth?—King of Kings adored!
Awaiteth He?—Creation's only Lord!—
Yes; He awaits one creature's willing word.

* * *

'Tis midnight and the Virgin is at prayer;
The incense of all heaven is centered there;
It riseth on her accents everywhere.

Up, to the everlasting Throne—
Up, to the ever-Living One—
Up, to the Heart of Wisdom: God alone.

The Angel Gabriel from the Holy Place
The salutation brings: "Hail, full of Grace!
Who favor findeth in the Almighty's Face."

The Maid replieth not, but musingly
Deep in her luminous soul revolveth she
Th' intent of their angelic Mystery.

"Fear not!" saith he: "for lo! thy prayer is heard;
Thyself wilt give Conception to the Word—
The King of kings; the Ever-living Lord!"

To him the Maid, immaculate and free,
Replies, safeguarding her virginity,
And questions simply how this thing may be.

As thus she speaks, God's Presence draweth nigher;
Her soul is molten in that Sacred Fire;
Yet, all unshaken this, her chaste desire.

Though questioning the Vision's deep intent,
Her spirit, low before her Maker bent,
Riseth beyond the starry firmament.

In heavenly rapture heareth she, unbroken
The music of His explanation, spoken
As in a far-off dream!—the Lord's own token.

"Thou art His chosen One; He waits for thee;
His Holy Spirit will o'ershadow thee,
And thou the Fountain sealed shalt ever be."

The rapture finds her at the Father's Feet,
Those words vibrating in her passing sweet!
Her spirit and the Eternal's seem to meet.

And Mary, meekly whispering—saith she:
"Handmaiden of the Lord am I; so be,
According to thy saying, done to me."

* * *

The word is spoken. In the immensity
Of uncreated Being comes to be
Incarnate Godhead! Glory be to Thee!

IX.

Saint Joseph's Vision.

In his cell Saint Joseph sleepeth,
But his heart is watching still,
Nightly looking out for tokens
Of God's ever-gracious Will.
Since he liveth by obedience,
So surely in his dreams
His unremitting Guardian
In close attendance seems.

This night a radiance surely
More tender, more divine
Than he had ever noted,
Within the place doth shine.
And in that rosy splendor,
Like a spirit of the blest,
The Ever-Virgin floateth
With a Babe upon her breast!

'Twould seem as one descending
From a sphere of light above,
For upwards she is gazing
With a smile of radiant love.

And an ecstasy of wonder
  Lights the heaven upon her face;—
'Tis she! it is none other!
  'Tis the Virgin full of grace.

He wakes—his heart is throbbing
  With a secret undefined,
When his mystic lily token
  Recalls itself to mind.
And the peace of God around him
  Takes its place within his breast,
And the spirit of submission
  Restores his soul to rest.

But certainly he witteth
  There lies some hidden Will—
Some heaven-enacted edict
  Becoming to fulfil.
Yet, when the morning breaketh
  And he meets her at her door,
Her every accent thrilleth
  No other than before!

Their common room all spotless—
  Their simple meal all set—
But in her face the Vision
  Which he never may forget!
Her eyes shine like the starlight
  Two open doors and riven,
Through which some secret passeth
  Of the ecstasy of heaven.

X.

The Earthly Trinity.

Each rapt in vision; each on mystery gazing;
Each penetrated with an awe amazing!
Both acting, speaking, simply with each other—
As to a cherished sister—as to a faithful brother.

Now is indeed the Life divine beginning—
The life restored which Man and God are winning.
Now is the Sacred Heart through Mary pleading,
Yea, even now, in hers is interceding.

Saint Joseph, witting not what is betiding,
Feels all the Spirit in her soul abiding ;
No will hath he save God's and hers electing ;
For him one only are they, all directing.

The meal is finished : benediction given ;
Once more a silence wings their hearts to heaven.
Then Mary speaks ; her voice's music thrilling
The heavens above though scarce the chamber filling.

" My lord," said she : " this night through darkness stealing,
A voice I heard : a mystery revealing—
A very wonder, for the barren beareth
In her old age and life's long sorrow spareth !

Do thou, my gracious husband, as thou wittest"
Permit to me a journey as 'twere fittest ;
I fain would make it ; do not therefore chide me,
But in thy providence go with and guide me."

Replieth Joseph : " Lo, the ass is ready
And I the bridle hold, 'twill keep thee steady.
Bread in our scrip we take, and on the mountain
Our thirst we'll slake at some refreshing fountain."

* * *

Oh, who may gauge the depths of that great nature,
God-bearing !—heaven revealing in each feature,
Sublimely silent ! while in boundless measure
Floodeth her being that exhaustless Treasure !

Her soul is tranquil, though with deep emotion
Her heart she presseth in her rapt devotion :
"Oh God, mine own art Thou ! Now will we gather,
Our first pure blossom for the heavenly Father."

But Joseph sees that vision in her face !
The same absorbed expression full of grace ;
The same soft radiance aureoles her brow
And from above he sees her, floating now !

Yet when she speaks it is of simple things
She is on earth, and his imaginings
Vanish away ; once more she is the Bride
And he, her humble Joseph, satisfied.

XI.

Regeneration.

Judea's heights are gained, and lo, they see
Their term of travel nearing; pleasantly
Aloft, apart, the home of Zachary.

Awhile they rest; the sunlit flowery plain
Beneath their feet, smiles on the gentle twain;
And Mary breaks the silence once again.

"My lord, an it be fitting in thine eyes,
Were it not well that we should now devise
Some plan of entrance, not to cause surprise?"

Saint Joseph answers: "Here may'st thou alight,
And seek thy cousin secretly; at night
Will I depart, returning out of sight."

Then Mary noiselessly her passage takes,
And at the door, her gentle "Ave!" wakes
The slumbering echo which the silence breaks.

Elizabeth transfigured, cries: "Ave,
Thou full of grace! whence is this mystery
That my Lord's Mother cometh unto me?

"For at thy greeting, lo! this babe of mine
Doth leap for joy to hear that voice of thine,
And, in thee, worshippeth the Babe Divine!"

"The Lord be magnified!" cries Mary; "see
How in my very nothingness hath He
Looked on His handmaid and exalted me!

"Throughout all generations shall I be
Blessed among women in the mystery
Which the Almighty fashioneth in Me.

"Thrice holy be His Name who makes me great!
How hath He looked upon my low estate,
Since Mercy is through me predestinate!

"'Till time shall end will they who fear the Lord
Partakers be of His Incarnate Word;
His powerful Arm in every clime adored.

"The pride of man's imagination, see!
Scattered and foiled in this great mystery;
And from their seat the great cast down shall be.

"The meek and humble shall possess the land;
Who thirst for wisdom, they shall understand;
The wealthy shrink to nothing in His Hand.

"Through all time shall the voice of Israel sound,
Repeating prophecy the whole world round,
And Mercy flourish in the eternal Bound."

XII.

Hypostatic Union.

The Mystery of the Mystic
Is now by earth possessed;
For Joseph fraught with travail,
In Mary crowned with rest,
Since a Person of the Godhead
Her body makes His shrine,
And Hypostatic Union
The Mystery proves Divine.

'Tis thus how Mary's nature
Itself becomes the seat
Of Uncreated Wisdom
Wherein all graces meet.
'Tis thus is she the Fountain
Of an everflowing tide
Of Mysteries perennial
In the garden of the Bride.

Mysterious is the Union
Whereby creation joins
The universal chorus
And in its song combines.
For the mystic is God's Spirit
In secret working round
The density of matter
And a straight created bound.

As in the rest of Godhead
His Uncreated Will
At once through ages reaching
Infinity doth fill—
So hath He wrought in union
With human flesh and blood
To form one grand communion
For the race of man, in God.

And Mary is the guardian
Of the Mystery, designed
To be the point of meeting
Through all created kind.
She speaks, and it is the teaching
Of the Sole-Begotten One,
And her voice, it is the music
Of His deep diapason.

And such as was the Virgin
When Mother of the Child,
As first He lay encradled
In her bosom undefiled;
Since He the Word of God is
Unchanging, endless, sure—
So as that Word then made her
She ever shall endure.

She is the Thought Incarnate
Of the Uncreated Word,
The medium of His Presence
The Handmaid of the Lord!
And the first act of His Manhood
Life restoring to our race,
Imparted was by Mary
His Mother, full of grace.

XIII.

THE SPIRIT OF JESUS.

He dwelleth in her bosom!
Possessed is she alone
By the Verity of Godhead—
The Sole-Begotten One.

And see! her heart's blood floweth
'Round the Person Infinite
Enclosed within her members—
Substantial Light of Light!

And it changeth in the Body—
As a secret of the Trine—
Of the Man the Woman girdeth,
Of the Man who is Divine,
Who hath come into creation
That in Mary's flesh and blood
He might pour Himself into it
With the attributes of God.

For the Spirit Uncreated
Blowing ever as it wills
Is the Spirit of the God-Man
Which the Word of God fulfils.
Yea, the Spirit which doth quicken
All the mysteries of life,
And makes divine communion
With unending trophies rife.

In the valiant soul of Mary
Immaculate and free,
The One all holy Spirit
Reignéd unreservedly.
What wonder then that Jesus
Through her will, her heart, her hands,
Should exhibit mystic graces
Which a life of love demands;

For Mary hath another—
Yea, a mighty work to do,
Which in her woman's nature
To grand proportions grew.
For, as she was the transcript
And the mirror of His mind,
So was she to be the channel
Of His graces to mankind.

Oh, in her gentle person
The costly Vase is she,
From which unending worship
To Him shall offered be!
Her heart is itself a censer
Full of fragrance, full of prayer,
Unceasingly ascending
To His throne from everywhere.

She will prove 'till time be ended
The voice which can never fail
In the gracious cause of Jesus
To be heard with all avail.
And to plead for that of sinners
With the Spirit which is His Own,
Burning within the bosom
Which was once His Childhood's Throne!

XIV.

Saint Joseph's Trial.

Thus passed those days in charity and prayer,
In simple work for Jesus, and in care
For those she loved in Him, He loved with her.

Saint Joseph in their home all stilly wrought
In patience and in waiting, while he sought
Unceasingly to serve God as he ought.

Naithless the time seemed long; and, day by day,
He turned toward Jerusalem to pray
For her who was so very far away—

Yet ever seemed so near! A trifling sound!—
And he would hearken—pause—then look around—
Was it her gentle footfall on the ground?

One while her voice would seem his work to bless—
Anon—'twould be the rustling of her dress
Wafting a wave of simple happiness.

But never for a moment did he plain;
All steadfastly he set to work again,
Waiting for his dear Angel to explain.

At length the summer solstice, in the pride
Of Nature's full perfection, tarried
No longer, and o'er Judah's valleys hied.

Long vigils did Saint Joseph keep! 'twould seem
That life had merged into a fitful gleam
Of expectation, ending in a dream.

'Tis true, when kneeling by his humble cot,
Sleep hung upon his eyelids on the spot,
'Twould seem he heard a whisper—"Fear thou not."

At length his Angel spake right cheerily:
"Go, Joseph, seek thy wife, that she may be
By thee conducted back to Galilee."

XV.

A Reflection.

Coördinate with grace must ever be
The secret of the trial: verity
Condign with Nature's forfeit; ill with good
Contendeth; ignorance with charity.

From weakness springs our failure; blinded sight
The object aimed at missing, though in light.
Our being's purpose scantly understood,
And we, "like infants, crying in the night."
Our steps in grace uncertain, should the hand
Of our dear Mother, helping us to stand,
Be sometime drawn away; and lo! we see
In very deed how all too weak we be—
Then make true effort on our part to gain
The balance we were losing—not in vain!
Since in the cloud the Truth our action tries,
Veiling unseen, eternal sympathies.

Emily M. Shapcote.

Torquay, England.

Criticisms and Notes.

THE STORY OF THE HARP. By W. H. Grattan Flood, Organist of Enniscorthy Cathedral, author of "History of Irish Music." London: The Walter Scott Publishing Company; New York: Charles Scribner's Sons. 1905. Pp. 207.

The Story of the Harp is the fifth in the series of Musical Text-books published by the Walter Scott Company, and admirably answers the need of a popular manual illustrating the development and power of that unique instrument, the very sound of whose name stirs the sacred emotions and awakens venerable historical memories of religious patriotism, irrespective of national distinctions.

Ireland is entitled in the first place to the honor of having preserved to us the cherished reverence for the use of the harp, and it is fitting that the story of the instrument whose sweet strains speak forever of that far-away harmony which expresses the secrets of our hearts' longings, should have been assigned to a son of Erin, who understands its language, and whose avocation puts him in touch with the music of worship. The harp is an instrument which is modelled upon essentially religious conceptions. It knows no excess of expression; it has nothing strident, nothing loud, nothing boisterous or sudden in its expression. Its sounds, gliding softly upon the air-waves, steal gently into the heart, leaving there a record of ethereal motions. Its utterance is a concrete form of tones that move in chaste reverence between joy and sorrow, as though in search of eternal things. Well does the figure of the harp in the word-images of the Oriental writings stand for virtue and spiritual beauty.

Mr. Flood traces the earliest forms of the harp in Egypt, Assyria, Babylonia, Eganda, and Persia. Identical with the *kinor* and *nebel* of the Jews, it possesses a distinctively religious character in its association with prophesying and its use in the temple. Thence follows its introduction into the service of the Christian Church during the period of liturgical transition.

With the introduction of Christianity into Ireland we find, in the sixth century, the harp as a herald of joy and of devotion in the monasteries; and the instrument accompanies the sons of St. Columcille into Wales and across the Channel to the foundation of St. Gall on

the European Continent. The legend of Brian Boru's famous harp is examined and illustrated by interesting testimony. All the noted Irish harpers, the O'Carrolls and Carroll O'Dalys, down to the times of rude iconoclasm, when Cromwellian fanaticism vented its hatred against Ireland by destroying her instruments of music, are discussed in interesting, yet not uncritical fashion. The different revivals of the popularity of the harp and its use in orchestral music, are well described in the activity of Handel, Florian Gassman, Louis Adam, Mozart, Dussek, Meyer, whose enthusiasm found its counterpart in Maguire, Hugh Kelly, Jerome Duigenan, Denis O'Hampsey, and an echo in the later virtuosi of Germany, France, and Italy, when arose Meyrbeer, Berlioz, Liszt, Balfe, Wagner, Gounod, and Perosi, all of whom assigned important functions to this charming instrument in their orchestral arrangements. Besides numerous attractive illustrations, the volume contains an appendix which deals briefly with the Æolian Harp, gives a concise table of the leading epochs in the history of harp-making and a good bibliography of the subject.

L'ANNÉE DES MALADES. Tome I. La Vie du Malade. Tome II. Les Lectures Spirituelles du Malade. Paris: P. Lethielleux. 1905. Pp. 232 and 217.

Some time ago we commented upon Father Eaton's manuals of spiritual reading for the sick as answering an actual need. The two neatly-printed volumes before us, by the Countess de Flavigny, suggest new material in the same direction, for readers of French. The author has in mind those sick persons who suffer from a lingering malady, or who are, so to speak, under the stress of habitual bodily infirmity. These she would teach to consecrate their sufferings and to make them a direct preparation for death. We have already two admirable French works of a like tendency—Frédéric Ozanam's *Le Livre des Malades*, which offers a series of Scriptural readings much like those by the Birmingham Oratorian; and the Abbé Perreyve's *La Journée des Malades*, which guides the patient through the weary night and day by fervent exhortations to courage and patience. But the plan of Madame de Flavigny is one that reaches far more deeply into the heart, and aims at leading the sick person to that high estate of soul wherein the heart says not simply *fiat voluntas Tua*, but rejoices in the manner of St. Laurence or the Christian martyrs, who could exclaim: Here cut, here burn, but spare me for eternity.

In following out this special aim the author makes not only war

upon low standards of Christian morality, but she counteracts the growing habits of stoicism which the modern sciences of physiology and psychology seek to inculcate by the diffusion of literature whose authors propose to solve the problems of pain and death upon principles opposed to Christian doctrine. Nor does she, in aiming thus high, overreach herself by becoming unpractical. On the contrary, the style is quite simple, although the reader is supposed to possess that familiarity with the offices of the Church which is less rare among the reading public in France than in other lands.

The reflections contained in the first volume lead the patient to take a view of sickness from the twofold viewpoint of reason and faith. From this follows the necessity of resignation, of a measured use of those faculties, physical, intellectual, and moral, which are at the command of the sufferer. The Sacraments are explained as means of continued sanctification in this state; and the patient is thus taught not only to face death, but to begin an active preparation for it. The succeeding part of the small volume contains prayers, examens, meditations, and aspirations suitable to the condition of the sufferer; the meditations are adapted to the liturgical seasons of the year. The second volume furnishes brief spiritual readings on the subject of sickness, pain, and death, all taken from the works of the great Christian Fathers and Saints of the Church.

A translation of a work like this would have to take account of a somewhat humbler condition of education than the author had in mind; but the work, admirably suited for those who read French, suggests something similar for English and American readers of these times, when sickness is frequently regarded as an evil of which the body is to get rid at any cost to the soul.

INFALLIBILITY. A paper read before the Society of St. Thomas of Canterbury, by the Rev. Vincent McNabb, O.P., at Holborn Town Hall, on May 17, 1905. With an Introduction by the Rev. Spencer Jones, M.A., President of the Society of St. Thomas of Canterbury. London, New York and Bombay: Longmans, Green, & Co. 1905. Pp. 86.

Mr. Spencer Jones, who edits Father McNabb's paper on Infallibility, is an Anglican minister advocating reunion between the Anglican party professing allegiance to the principles of the ancient Roman Catholic Church as it was before the so-called Reformation, and the Apostolic See. "The fact stands out," he writes, "that England and Rome were wrenched asunder in the sixteenth century, and that

all subsequent attempts to revive the Catholicity of the former have manifested an unmistakable tendency toward Rome." About the unlawfulness of maintaining the Protestant position indicated by the reformers of the sixteenth century in England, Mr. Spencer has no doubt. "The fact is, and men are coming to realize it, that the entire process of the Reformation was controlled by force and absolutely steeped in fraud; and, while in the past it has been the fashion to describe it as a settlement, a closer inspection compels us to acknowledge and to deplore the deposit of disorganization which this wild and lawless movement too evidently left behind it."

Why then, the reader will ask, does not Mr. Spencer Jones and his party come promptly over to Rome by making their profession of faith at the feet of the Roman Pontiff? The answer is that while the English Church is plainly in the wrong in having left the Apostolic camp, it is not wholly clear that Rome has kept the deposit entrusted to her in such untarnished and unaltered form that Anglicans can blindly accept it. They recognize Rome's rights and ancient prerogatives, but they are not certain about her methods. To make sure therefore that the Roman Church is free from heretical taint and that perhaps the remnant of orthodox believers may not have to be sought in the Greek Church or elsewhere, they are bound to investigate and study. "Further study," says Mr. Spencer Jones, "may compel us, after really knowing what she is, to repudiate the Church of Rome, in spite of all we owe her, and the peculiar relation in which for nearly a thousand years she stood toward ourselves." In the meantime he believes that expositions of the Roman Catholic doctrine, permitting free and genuine discussions, may "serve to pave the way for events which are in the hands of God." This then is the secret of Father McNabb's treatise being introduced to the reader by a Protestant clergyman.

As for the defence of Infallibility, which constitutes the theme of our versatile and learned Dominican teacher, the author proceeds by stating first the antecedent probabilities which make in favor of the Catholic doctrine of Infallibility in the Church. These are drawn from Scripture and from tradition. The next step in the exposition is an accurate definition of the meaning of doctrinal infallibility aside from revelation and inspiration, together with their two modes of safeguarding the deposit of truth and of explaining it. The object of infallibility is then examined under the heads of direct and indirect revelation, and in the domains of dogma, morals, and discipline. The defining

authorities—General Councils and Popes—and their manner of action are the subjects of close analysis whereby the reader is prepared to meet the objections made against the authority and its methods. An Appendix contains the text of the first dogmatic Constitution of the Vatican Council on the Infallible Teaching of the Roman Pontiff. We recommend the booklet to every sincere Protestant; for whatever may seem to be objectionable features (from the Protestant viewpoint) of the Roman Catholic Church, it is impossible to ignore the fact that the only Church of Christ which consistently claims infallibility is the Roman Church. If that doctrine is shown to be not only reasonable, but essentially necessary and therefore explicitly approved by God, the conclusion is that the other difficulties which keep men out of the infallible Church may and must be only apparent.

BRIEFS ON PUBLIC QUESTIONS. With Selected Lists of References. By Ralph Curtis Ringwalt, A.B., LL.B., Member of the New York Bar; formerly Lecturer in Public Speaking in Columbia University; Joint-Editor of "Briefs for Debate." New York, London, and Bombay: Longmans, Green, & Co. 1905. Pp. 229.

The present book is supplementary to a preceding manual entitled *Briefs for Debate*,[1] the signal merits of which were pointed out in the REVIEW for January, 1897. The work just mentioned contains an important chapter on the "Art of Debate" and a large number of outlines of subjects—political, economic, and sociological—of timely interest and likely to serve the purposes of the average debating society. The present volume includes some of these subjects, although the outlines are here greatly enlarged. Besides these, some new topics have been introduced.

Like its predecessor it will prove of much value in the preparation of debates and discussions, although its usefulness will not be limited to this service. It brings together the fruits of extensive reading on the matters treated, so that anybody in quest of the arguments for and against many of the more prominent problems that agitate the modern mind will find it a well-filled repertory. Especially valuable, moreover, are the extensive bibliographies, which are not to be found in any other single manual.

[1] Edited by W. Du Bois Brookings, A.B., and Ralph Curtis Ringwalt, A.B. Longmans. 1896. Pp. xlvii—213.

LETTERS ON CHRISTIAN DOCTRINE. By F. M. De Zulueta, S.J. New York: Benziger Brothers. 1905. Pp. 414.

These "Letters" were originally written for the instruction of Catholic seamen, and appeared in a little monthly published for the benefit of English mariners. They are singularly practical and supply a kind of information not often found in books of Catholic doctrine. How a Catholic is to comport himself in the company of those who are not of his faith, how far respect for their religious convictions however erroneous or an insistence upon his own is a duty in which charity and respect for God's law have equal share, are questions that puzzle many an intelligent Catholic in view of the laws of the Church and the traditions of our forefathers. Father Zulueta, or rather Father John Gretton, who began this series of instructions, wisely discriminates in such matters, and the distinctions which he makes between toleration of an erring friend and tolerance of an erroneous doctrine, or between the danger of perversion and the prejudices of people in Catholic countries like Ireland and Italy, and the misapprehensions of non-Catholics regarding devotional practices of Catholics in England and America, is so very clear and applicable to concrete circumstances as to make this little book of Christian doctrine one of the most useful to put in the hands of any one who needs to learn on this subject.

There is an admirable chapter on "The New Testament and Divorce," and another on "the age of exemption from fasting for women" in the appendix of the volume, which is well printed with marginal references.

DOWNSIDE MASSES. London, 231 Oxford Street: Carey & Co. 1905.

We have before us a new collection of "Masses by Masters of the Sixteenth and Seventeenth Centuries," edited by R. R. Terry, Musical Director at Westminster Cathedral. Dr. Terry has transposed these Masses into the two clefs G and F, thus bringing them within reach of the average church-choir. The mediæval polyphonic compositions have been generally considered by our musicians here as requiring a greater degree of musical proficiency than that possessed by the singers who constitute the personnel of American church-choirs. A glance at Dr. Terry's arrangement of the six Masses now on our desk,—

1. Casciolini's Mass in A minor for 4 mixed voices;
2. Simple Mass by Antonio Lotti, 4 voices;
3. Mass for 4 voices, Piedro Heredia;

4. Viadana's Mass, or L'Hora Passa, 4 mixed voices ;
5. Hasler's Mass, "Dixit Maria," 4 mixed voices ;
6. Orlando di Lasso's Mass "Quinti Toni," for 4 mixed voices;—

should disabuse them of such a conviction, for none of these seem to require so much skill as the compositions of Haydn, Mozart, Beethoven, etc., which we have become accustomed to hear elaborated Sunday after Sunday by even poorly equipped choirs. Some of the classic polyphony is undoubtedly above the talent of many of our musical organizations, but much of it can be mastered without extraordinary effort.

Choirmasters will do well to examine these publications and to introduce some of them into the repertoires of their various choirs. They are neatly and conveniently arranged, and the annotations and indications of *tempo* represent long experience and high scholarship on the part of the editor.

WILLIAM JOSEPH FINN, C.S.P.

FORGET-ME-NOTS from many Gardens; or Thirty Days' Devotion to the Holy Souls. Compiled from Various Sources by a Member of the Ursuline Community, Sligo. London: R. & T. Washbourne; New York: Benziger Brothers. 1904. Pp. 199.

NE OBLIVISCARIS. A Daily Reminder of our Dead. Compiled by Florence Ratcliff. St. Louis: B. Herder; London: Sands & Co. Pp. 190.

The first of these two small volumes serves the purpose of a brief spiritual reading which puts us in sympathy with the spirit of the Church, mindful, particularly during the month of November, of the departed souls who claim our intercession that their time of probation may be shortened. The readings are well selected from approved Catholic authors, with a flavor of poetry and story which makes them interesting and instructive alike. Each day's reading fills the space of about fifteen minutes.

Ne Obliviscaris is a book for those who mourn dead friends. It supplies an aphorism or maxim embodying Christian sentiment with reference to the dead, for each day of the year. The obverse pages are left blank, probably to note the decease of some one beloved whose anniversary we wish to keep in devout memory. It is a book to present to the bereaved as a token of Christian sympathy, saying more than letters of condolence, or flowers placed upon the grave, could do.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude toward faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Ancient Grudge: Arthur Stanwood Pier. *Houghton*. $1.50.

The sympathetic strike is exhibited at its worst in this story and the benevolent and sagacious capitalist at his best, but the chief interest lies in the development of the hero's character, under the influence of a strong will and a perfectly healthy body, and in contrast with the slow moral decay of his friend, whose strength is inadequate to the burden of gratitude imposed by owing his life to the hero's bravery. It is noteworthy that the sole touch of religious feeling displayed in any emergency by any of the characters is derived from Cardinal Newman's line "When through the morn those angel faces smile."

Ben Pepper: Margaret Sidney. *Lothrop*. $1.50.

This latest of the "Five Little Peppers," like all the others, shows Polly blundering, Phronsie reiterating one remark, Joel and David scuffling for place, Ben adjusting matters, and all vociferating madly and spending money as rapidly as possible. It is destructive of good manners in its readers, and has no morals.

Bird Hospital: Caroline Crowninshield Bacon. *Caldwell*. $0.75.

An artlessly written and well-illustrated story of an invalid's success in making cats and birds live together in friendship. [Six to any age.]

Boy Craftsman: A. Neely Hall. *Lee*. $2.00.

The use of carpenter's tools, the elements of photography and printing; building doll houses and making small articles of useful furniture; building a log house, a canvas canoe, and a gymnasium; building and conducting a little theatre are the chief subjects of this book, but its peculiar feature is that it shows the young reader how to earn money with

his tools, and carefully discourages extravagance. Its pictures and text, if carefully studied, will enable a fairly clever boy to dispense with a teacher. [Ten to any age.]

Colonel's Dream: Charles W. Chesnutt. *Doubleday.* $1.50.

A Confederate Colonel, having made a fortune in New York, endeavors to invest it and spend it in the Carolina city in which he was born and reared, but finds himself unable to live there because of the strife between the white and black elements of the population, and his inability precisely to satisfy the expectation of either.

Coming of Billy: Margaret Westrup. *Harper.* $1.25.

Billy, a small boy sent home from India to live with the great-aunt who reared his father, endears himself to all his kindred, and to a curate who wishes to be akin to him by marriage, and also involves himself in close relations with all the mud, dirt, and other disagreeable things within a day's walk. His story is amusing in spite of extravagance and his small girl playmate is a very real child.

Coming of the Tide: Margaret Sherwood. *Houghton.* $1.50.

A double family history and the romance of the heirs in one generation constitute the substance of this story. The heroine, a Southern girl, encounters some quaint New England types among the boarders in the village where she meets the hero and his rival. Quiet humor and a pleasantly romantic method of treatment are the author's noteworthy traits.

Cordelia's Pathway Out: Edna A. Foster. *Lee.* $1.50.

A clever, impetuous child, the daughter of a shrewd but poor mechanic, is shown as she makes her way to the knowledge and opportunities which she covets. She is always dutiful and obedient, and her father is always shown as much more clever than she, and as able to instruct her in the science of living in spite of all her reading. It is an uncommonly wise story, of a sort seldom written for girls. [Ten to any age.]

Crimson Blind: Fred M. White. *Fenno.* $1.50.

An author's sketch of a plot comes into the hands of two girls whose lives are in danger from the intrigues of a villain, and they contrive a meeting with him, hoping for his aid. In spite of some impossibilities, the story contains the ingenious solution of some very well contrived problems, and is a good specimen of an inferior kind of fiction.

Diplomatic.

A series of short stories of European personages chiefly royal. They are founded in actual fact but embroidered with fictitious incidents, and are scandalous in the main.

Dolly's Double: Ethel Wood. *Lothrop.* $1.00.

A pleasant story of a summer of amusement enlivened by the frequently recurring mistakes arising from the resemblance be-

tween twin sisters. Patriotism, good manners, and obedience are the lessons taught by the book. [Five to eight.]

Eighteenth Century Anthology: Alfred Austin. *Caldwell.* $1.00.

Pope, Gray, Goldsmith, Collins, Johnson, Cowper, Burns, Crabbe, Wordsworth, Coleridge, Adam Skirving and Jane Eliot are the authors represented in this volume of the Red-Letter Library, to which the Laureate furnishes a critical introduction, showing uncommon freedom from current fancies and fashions.

Flight of Georgiana: Robert Nelson Stephens. *Page.* $1.50.

The hero, escaping from England after Culloden has destroyed Jacobite hopes, encounters a girl so pretty that he pauses in his flight and follows her and her guardian. He succeeds in making their acquaintance and ends by carrying her off, escaping the pursuit of her guardian and of the military authorities. Both characters and action are theatrical, and, although well written and ingenious, the tale seems unnatural.

Helen Grant at Aldred House: Amanda M. Douglas. *Lee.* $1.25.

Girls at a boarding school are the characters; the incidents are trifling and the interest of the book lies in the discussions of the comparative wisdom of seeking a college education and of attempting to be a homemaker, the author's opinion inclining to the latter course. [Twelve to fourteen.]

In Bohemia: James Clarence Harvey. *Caldwell.* $1.00.

The Bohemia of this book is not the Bohemia of Thackeray or of O'Reilly, but a land of ugly suggestion, hint, reference and allusion, and neither the prose nor the poetry can be commended.

Langbarrow Hall: Theodora Wilson Wilson. *Appleton.* $1.50.

A girl and a boy are born on the same day to a baronet and his brother, the boy coming to the latter. The story of the children's juvenile adventures is told with great skill, but the evil influence of the boy's mother's mercenary aim triumphs in the end, and sorrow falls upon all the personages good or bad.

Life and Death of Cardinal Wolsey: George Cavendish. *Houghton.* $7.50, *net.*

This, the first biography ever printed in English, is known to all historians, but is unfamiliar to average readers. The author was the Cardinal's gentleman-usher, was with him through his most prosperous years, and remained faithful to him to his death. The volume is printed and bound with special nicety, has Wolsey's arms correctly printed on the cover, and is illustrated by photogravure reproductions of contemporary crayon portraits in the sepia or red of the originals.

Life More Abundant: Henry Wood. *Lothrop.* $1.00 *net.*

This volume is mentioned here solely for the benefit of those making a scientific study of Prot-

estant eccentricity. It contains the views of the adherents of the "New Thought" in regard to the Bible. The "New Thought" is resolutely opposed to "Christian Science," and yields no pecuniary profit to those entertaining it.

Log of the Water-Wagon: Bert Leston Taylor and W. C. Gibson. *Caldwell.* $1.50.

This burlesque document is composed of ancient and modern jokes on drinks, drinkers, and drinking, strung together on the thread indicated by the title; the pages have illuminated borders in sepia, and the volume is prettily bound, but both artist and author are handicapped by their subject which does not readily adapt itself to humorous treatment.

Man of the Hour: Octave Thanet. *Bobbs.* $1.50.

The hero's mother, a Russian princess, attempts to poison his mind with nihilism even in his childhood, but his father, an American manufacturer, opposes her with all his strength and succeeds in giving the boy an American education. This does not prevent him from giving away all the fortune placed at his disposal by his father's death, but it gives him sufficient sense to see his error and sufficient courage to work his way upward from the lowest place, until he is a manager in his father's works, and successfully fights an unnecessary strike. His love-story is prettily told, but the strength of the book lies in its picture of the capitalist, young and old, and the labor leader, good and bad.

Minerva's Manœuvres: Charles Battell Loomis. *Barnes.* $1.50.

A young married pair, compelled by the wife's health to spend the summer in the country, pass much of their time in persuading their black cook to remain with them and are brought into many absurd positions in the course of their efforts. The author occasionally descends to burlesquing certain living writers who take themselves with great solemnity, and the result is very funny.

Mrs. Radigan: Nelson Lloyd. *Scribner.* $1.00.

The well worn story of a newly enriched Western woman's attempt to enter New York society is here related with some rather labored wit, especially displayed in proper names suggesting those of real persons.

Only True Mother Goose: *Lee.* $0.75.

An exact reproduction of the Munroe & Francis edition of 1833 containing the absurd myth of a Bostonian Mrs. Goose who sang the original rimes to her grandchildren and moved her distracted son-in-law to make a book of them, calling it by her name in revenge. As a curiosity of nursery literature the book is worth examination.

Peter's Mother: Mrs. Henry de la Pasteur. *Macmillan.* $1.50.

The wife of a tyrannical old man is almost simultaneously delivered from his tyranny and from the self-imposed fetters of her devotion to her son by the hus-

band's death and the boy's departure for South Africa, and thereupon recovers her lost youth and is seen to be very pretty and attractive. The discomfiture of her son when he returns to find her the centre of interest in the family, on the estate, and among her friends, and discovers that she is not ready to be neatly shelved as superannuated, is very funny, and the happy ending is brought about in a very felicitous way.

Rambling Rector: Eleanor Alexander. *Longmans.* $1.50.

The love affairs of a little group of kinswomen, one ritualistic, vacant-minded and false; one impetuous and innocent; and one secretly married to a royal personage who loves her no longer, make up this story, of which the hero is an elderly curate forced by the ritualistic lady into an engagement from which she frees herself when it pleases her selfish fancy to look elsewhere. The story is told with originality and spirit, but ends sadly.

Real Boys: Henry A. Shute. *Dillingham.* $1.25.

Very dull and rough and uninteresting in spite of their alleged reality are the youngsters in these memoirs, but they are a shade less savage than the youth who is supposed to write the "Real Diary of a Real Boy." They are unsuitable companions for a real boy.

Roses of St. Elizabeth: Annie Fellows Johnston. *Page.* $0.60.

The daughter of the caretaker at Wartburg Castle is the heroine of this little story in which the legend of St. Elizabeth is indeed related in part, but of which the real object is the glorification of Luther and the relation of all the legends connecting him with the castle. It is unnecessary to point out its unsuitability for the reading of Catholics.

Runaway Donkey: Emilie Poulsson. *Lothrop.* $1.50.

A small quarto containing about one hundred of Mr. L. J. Bridgman's pen-and-ink drawings of various sizes, illustrating versified stories of the donkey, the pony, and their young owners, and also a series of kindergarten verses. The book is especially valuable to children with a taste for drawing. [Four to eight.]

Saw-Dust: "Dorothea Gerard." *Winston.* $1.50.

The educated son of a money-maker is the hero, and the daughter of an impoverished Ruthenian Count the heroine of this story, in which the author has aimed at exhibiting a new variety of the clownish rich man. The heroine's mother, an unscrupulous beauty, is as difficult an obstacle to overcome as the hero's father, but the story ends in happiness. The author's picture of Austrian fashionable society is very ugly in parts, and the book, although not immoral, is unfit for young girls.

Scarlet Patch: Mary E. Q. Brush. *Lee.* $1.50.

An episode of Mohawk Valley Revolutionary history makes the frame-work for this story which gives the reader an excel-

lent vision of the curiously mingled interests of the time and place, and is free from the faults of current newspaper English.

Servant of the Public: "Anthony Hope." *Stokes.* $1.50.

The servant is an actress whose position as a married woman living apart from her husband gives her certain advantages which she abuses to the utmost, calmly carrying unhappiness into the lives of both men and women for the sake of her own passing gratification, and yet incessantly proclaiming her own weakness and in its name claiming service of all who will render it. The author has made a good study of a temperament to which every evil tendency of the present day ministers, and he has made it entirely detestable, but as he does not so proclaim it, in so many words, the stupid and the sympathetic may fancy that he excuses it.

Seventeenth Century Anthology: Alice Meynell. *Caldwell.* $1.00.

This collection contains more of the choice and rarely printed verse of its century than any other, excepting Mr. W. J. Linton's, and Mrs. Meynell's spirited defence of the century's work, "poetical even in its conceits," is excellent. Thirty-six authors are represented.

Upton Letters: "T. B." *Putnam.* $1.25.

These "letters" are little more than discursive comments on art, literature, and music, but they are well written and afford highly agreeable reading.

Value of Courage: Frederic Lawrence Knowles. *Caldwell.* $1.50.

A selection of brief poems and passages of prose and verse in praise of courage. Much taste and wide reading is shown in the choice, which includes less of the undesirable Whitman than the preface threatens, but more of certain newspaper writers than is necessary to represent the species. The work is bound as a gift-book, and is printed on paper decorated Japanese fashion, in a design bordering the page and partly covering it.

Value of Simplicity: Mary Minerva Burrows. *Caldwell.* $1.50.

This volume is bound and printed in the same style as "The Value of Courage," but its contents have less literary value, simplicity being a topic which many great writers have neglected and of which many very small contemporary writers are prattling fluently. The introduction is by Mrs. Julia Ward Howe.

Young Section Hand: Burton E. Stevenson. *Page.* $1.50.

The penniless young hero finds work with an excellent foreman and becomes acquainted with a few of the variety of workmen employed in keeping a railway in order, and with some of the myriad means by which traffic is made safe and swift. He is an entirely possible boy, although brave and ready, and he is very good company. Further, the author describes plain workingmen without patronizing them, glorifying them, or making them hideous. [Ten to any age.]

Literary Chat.

Il Pontificato del Papa Damaso e la storia della sua famiglia by Commendatore Orazio Maruchi, and *Pio V e i suoi tempi* by Prof. Pio Spezi, are the two latest issues of the series *Fede e Scienza* published by Frederic Pustet in Rome. They form part of a scientific historical library which promises to be of decided practical value. One of the newly announced pamphlets of the series is *Ipnotismo* by Professor Antonelli.

Fr. Paschal Robinson's admirable articles on *Franciscan Literature* which appeared in these pages, are to be republished by the English Catholic Truth Society. Among the *Franciscana* preparing for early publication are,—a critical edition, by Sabatier, of the *Fioretti;* also Professor Boehmer's edition of the Chronicle of *Jordan di Giano.* The "Monumenta Germaniae Historica" will contain the *Chronica Fratris Salimbene Parmensis.* The store of Assisian literature promises to outgrow that of Dante, unless indeed he may be said to form part of it.

The Westminster Lectures (Sands, London) contain two pamphlets of exceptionally practical value,—that on *Free thought* by Father John Gerard, S. J., and one by Dr. Marsh, under the title *The Resurrection of Christ; is it a fact?* The English Catholics have an excellent method of making their spokesmen heard, and what these say is nearly always of value not merely from the apologetic point of view, but also as literature of a high order, thereby securing a permanent as well as a respectful hearing on the part of those disposed to be critical or punctilious about forms.

Bishop Gore, recently enthroned as rival shepherd in the newly founded Anglican See of Birmingham, has been for years an advocate of the *via media* which landed Newman, after honest searching, in the Catholic Church. The newly vested prelate had long ago agreed to reject the "Roman Catholic Claims," and vindicated his position in a work under that name, recently republished and heralded as proof of his fitness to represent the Anglican claims of the *via media* as something permanent and satisfying. Dom Chapman, of the English Benedictines, examines the Bishop's criticisms and as the result sends out a brochure, *Bishop Gore and the Catholic Claims* (Longmans), accompanied by a letter to the Anglican prelate which ends with the following characteristic sentence: "I wish to emphasize agreement, not difference. We serve one Master. You serve Him in your way, we serve Him in His way."

Father Sidney Smith, S.J., who makes a singularly good plea for distinction in reference to Bishop Bellord's articles on "Sacrifice" in THE ECCLESIASTICAL REVIEW (October), deals with the "Problem of Evil" in the August and September numbers of the *Month* (London). The last mentioned number has also an interesting article on *The French Freemasons and their Work* by the Countess de Courson.

In *Questions of the Day* (Christian Press Association), the author, Dr. Alex. MacDonald, brings together a number of essays, some of which are already known, having been published at different times as magazine articles. They are chiefly valuable as incentives to patristic study on the subject of the Blessed Virgin. The paper entitled "Thoughts on the Biblical Question" makes for the conservative view on the topic of Inspiration. "Bridging the Grave" is a psychological study and is of special interest in view of the prevailing spiritualistic tendencies of religious-minded people.

Father Matthew Russell, S.J., the indefatigable and cultured editor of *The Irish Monthly*, has returned to his old quarters at St. Francis Xavier's in Dublin.

Herder (St. Louis) has published an attractive looking volume by Fr. Charles Coppens, S. J., entitled *The Mystic Treasures of the Holy Mass*. It is an attempt at belletristic treatment in brief of a subject which has its charms from whatever point we regard it.

Books Received.

BIBLICAL.

BOOK OF DANIEL UNLOCKED. By W. S. Auchincloss, C.E., Author of *Link and Valve Motions*, etc., etc. With Introduction by A. H. Sayce, LL.D., Queen's College, Oxford, England. New York, 23 Murray St.: D. Van Nostrand Co. 1905. Pp. 134.

QUESTIONS OF THE DAY. Thoughts on the Biblical Question. By the Very Rev. Alexander MacDonald, D.D., V.G. New York: Christian Press Association. 1905. Pp. 203. Price, $0.60, *net;* by mail, $0.68.

DOCTRINAL AND ASCETICAL.

HEALTH AND HOLINESS. A Study of the Relations between Brother Ass, the Body, and his Rider, the Soul. By Francis Thompson. With a Preface by the Rev. George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1905. Pp. 80. Price, $0.55, *net.*

OXFORD CONFERENCES ON FAITH. Summer Term, 1903. By the Rev. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1905. Pp. ix—241. Price, $0.90, *net.*

THE MYSTIC TREASURES OF THE HOLY MASS. By the Rev. Charles Coppens, S.J., author of various works on Rhetoric, Philosophy, Catholic Religion, and Medical Jurisprudence. St. Louis, Mo.: B. Herder. 1905. Pp. 122. Price, $0.50, *net.*

THE RESURRECTION OF CHRIST. IS IT A FACT? By Gideon W. B. Marsh, B.A. (London), F. R. Hist. Soc. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. 1905. Pp. 55. Price, $0.30, *net.*

THE APPLE OF DISCORD, or Temporal Power in the Catholic Church. By a Roman Catholic. Buffalo, N. Y.: The Apple of Discord Co. 1905. Pp. 495.

BISHOP GORE AND THE CATHOLIC CLAIMS. By Dom John Chapman, O.S.B. New York: Longmans, Green, & Co. 1905. Pp. 125. Price, $0.25.

CANTATE MARIAE. Meditations in Song. By David Bearne, S.J. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 48. Price, $0.40, *net.*

CREDO, or Stories Illustrative of the Apostles' Creed. By Mary Lape Fogg. Boston, Mass.: Angel Guardian Press. 1905. Pp. 82.

THE TEACHING OF ST. FRANCIS OF ASSISI AND ITS LATEST INTERPRETERS. By Fr. Paschal Robinson, O.F.M. 1905. Pp. 26.

PRAYER. By l'Abbé Henry Bolo, Vicar General of Beauvais. Translated by Madam Cecilia, Religious of St. Andrew's Convent, Streatham. New York, Cincinnati, Chicago: Benziger Bros. 1905. Pp. 271. Price, $1.25, *net.*

LETTERS ON CHRISTIAN DOCTRINE. By F. M. De Zulueta, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. viii-414.

L'ANNÉE DES MALADES. Par la Comtesse de Flavigny. Deux volumes. Volume I, La Vie du Malade; Volume II, Les Lectures Spirituelles de Malade. Paris, 10 rue Cassette: P. Lethielleux. 1905. Pp., Vol. I, xvi—240; Vol. II, 219. Price, both volumes, 2 francs.

LA THÉOLOGIE DE TERTULLIEN. Par Adhémar d'Alès, Prêtre. *Bibliothèque de Théologie Historique.* Publiée sous la Direction des Professeurs de Théologie à l'Institut Catholique de Paris. Paris: Gabriel Beauchesne & Cie. 1905. Pp. xvi—535.

HISTORICAL.

L'HISTOIRE, LE TEXTE, ET LA DESTINÉE DU CONCORDAT DE 1801. Par l'Abbé Em. Sévestre. Deuxième édition, entièrement refondue, contenant tous les Documents ayant trait aux Rapports de l'Église et de l'État avec les Discussions des Chambres Françaises concernant l'abrogation du Concordat. Paris: P. Lethielleux. 1905. Pp. xxiv—702. Prix, 6 francs.

MATILDA, COUNTESS OF TUSCANY. By Mrs. Mary E. Huddy. With four photogravure plates from drawings by George M. Sullivan. St. Louis, Mo.: B. Herder; London: John Long. 1905. Pp. 355. Price, $3.25, *net.*

IN QUEST OF TRUTH. Glimpses of Roman Scenes during the Reign of the Emperor Domitian. By Robert Muenchgesang. With an appendix explanatory of foreign expressions and historical names. St. Louis, Mo.: B. Herder. 1905. Pp. 203. Price, $0.80, *net.*

LIFE, VIRTUES, AND MIRACLES OF ST. GERARD MAJELLA, Redemptorist Lay-Brother, the Wonder-Worker of our Days, and the Patron of a Good Confession. Written especially for the Canonization, by the Very Rev. J. Magnier, C.SS.R. Reprinted with the sanction of the author. St. Louis, Mo.: B. Herder. 1905. Pp. 92. Price, Cloth-lined paper, $0.15 each, per dozen, $1.35, *net*, per 100, $10.00, *net*, 500, $45.00, *net;* full cloth, gilt stamping, $0.30, per dozen, $2.70, per 100, $18.00, *net.*

LIVES OF THE ENGLISH MARTYRS declared Blessed by Pope Leo XIII, in 1886 and 1895. Written by Fathers of the Oratory, of the Secular Clergy, and of the Society of Jesus. Completed and edited by Dom Bede Camm, O.S.B., of Eddington Abbey. Volume II.—*Martyrs under Queen Elizabeth.* London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. xlii—691. Price, $2.75, *net.*

ST. CATHERINE DE RICCI. Her Life, Her Letters, Her Community. By F. M. Capes. Preceded by a Treatise on the Mystical Life, by F. Bertrand Wilberforce, O.P., Preacher-General of the Order. London: Burns & Oates. Pp. xlv—282. Price, $2.00.